NATIONAL COUNCIL

OUTLOOK

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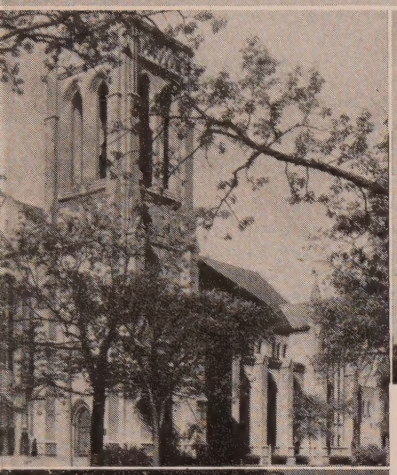

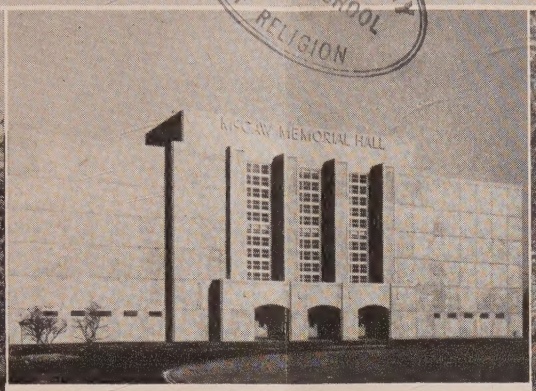

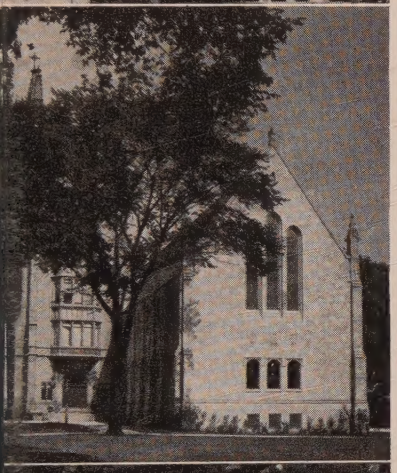

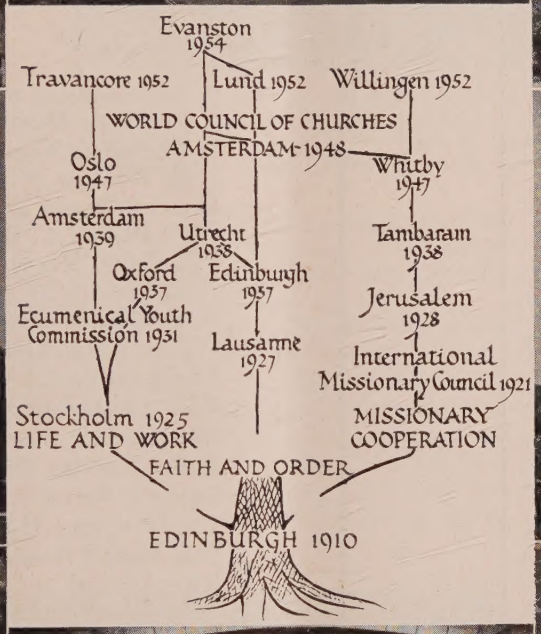

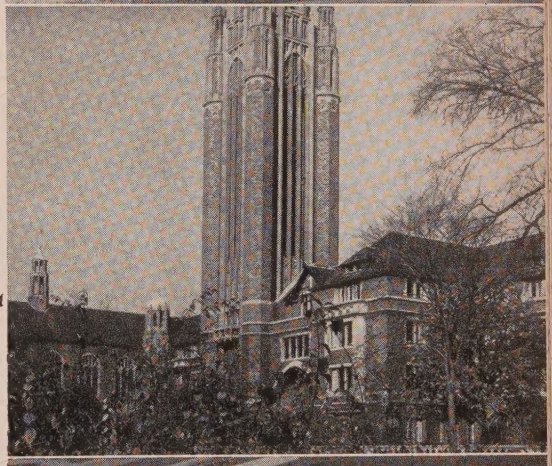

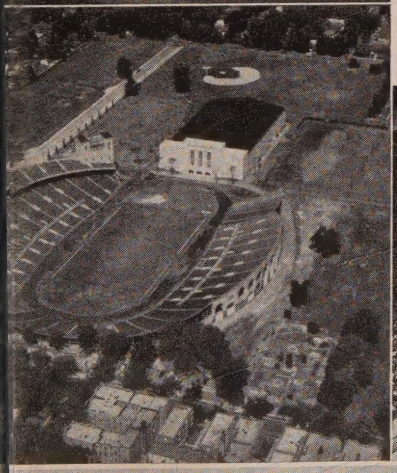

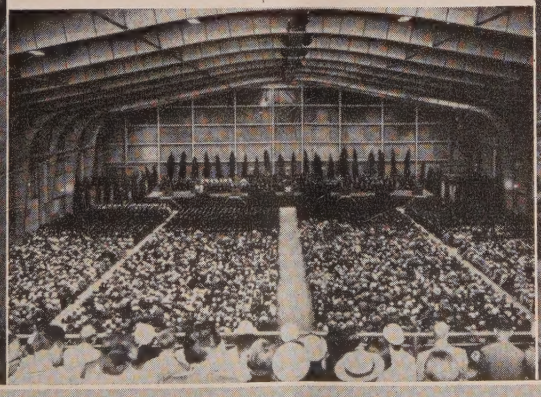

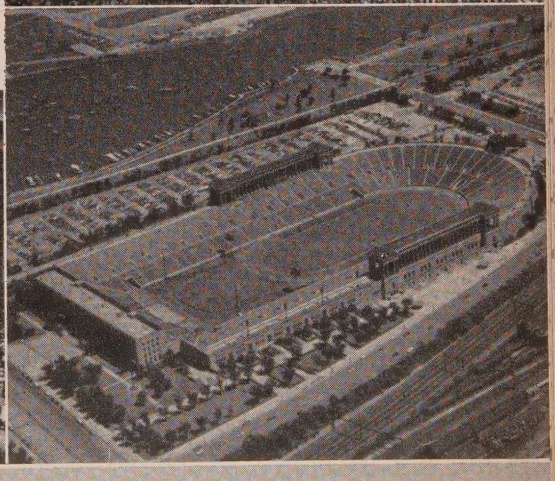

ECOND ASSEMBLY—WORLD COUNCIL OF CHURCHES

Evanston, Ill., August 15-31, 1954

NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

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THE COVER

Our composite cover is intended to convey an impression of the many activities planned for the Second Assembly of the World Council of Churches, at Evanston, Ill., August 15-31—that once-in-a-lifetime occasion when an Assembly of the World Council will be held in the U. S. A.

***At the center of the cover*—the "*tree*" which comes from the British Council of Churches, showing the relationship of Evanston to the ecumenical conferences which preceded it, beginning with the conference at Edinburgh in 1910. Some of the delegates at Evanston have attended all or most of these meetings which led up to the formation of the World Council.**

***Upper, lefthand corner*— the *First Methodist Church of Evanston*, where the opening worship service will be held on August 15. This year, the church, of which the late Ernest F. Tittle was pastor for many years, is celebrating its 100th anniversary.**

***Top center—McGaw Memorial Hall at Northwestern University*, where the sessions of the Assembly will be held.**

***Upper right—Scott Hall, Northwestern University*, which will be headquarters for visitors, with information service, photographic exhibit, lounges, cafeteria, and the Cahn Auditorium adjoining.**

***Right center*—the tower of *Chicago Theological Seminary*, one of the 12 institutions cooperating in the Ecumenical Institute, August 2-13, preceding the Assembly.**

***Lower righthand corner — Soldier Field, Chicago*, with Lake Michigan in the background. The great Ecumenical Festival of Faith, in which 100,000 are expected to participate, will be held there on the evening of August 15.**

***Bottom, center*—the large *auditorium of McGraw Hall* at Northwestern, where sessions will be held.**

***Bottom, left*—aerial view of *Northwestern University campus*.**

***Left center—Garrett Biblical Institute*, Evanston, another important seminary cooperating in the Ecumenical Institute.**

Vol. IV, No. 6, June 1954

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethern in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
Moravian Church In America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadelphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

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The NATIONAL COUNCIL OUTLOOK is indexed in the *Readers' Guide*, available in your library.

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A Conversation Among the Churches

Second Assembly of the World Council of Churches Evanston, Ill., August 5-31

This is the last of a series of three articles on the world Council. EDITOR.

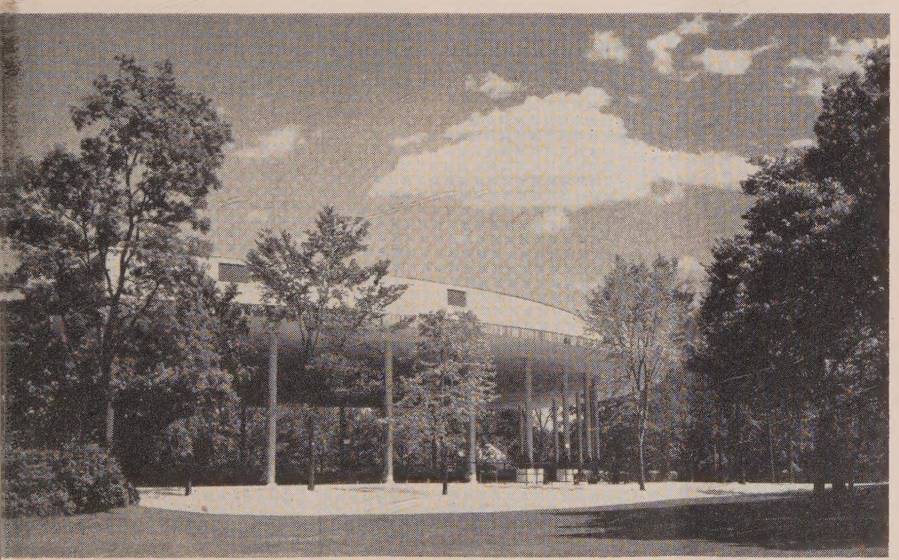
By BEATA MUELLER

NATIONAL COUNCIL GREETS WORLD COUNCIL—Dr. W. A. Visser 't Hooft (center), World Council general secretary, receives message of welcome to delegates from Dr. Roy G. Ross (left), National Council general secretary, while Dr. Samuel McCrea Cavert, World Council executive secretary in the U. S. looks on.

THE Second Assembly of the World Council of Churches in Evanston this summer will bring together ome 1,500 church leaders from 48 na-ions in the first such international reli-ious gathering ever held in this coun-ry. It is not likely that there will be nother in the U. S. in this generation r the next.

In August the campus of North-vestern University will see side by side hristians with business suits and with owered dresses, Christians with tur-ns and with saris, serious Western oungsters with crew cuts and bearded Eastern prelates with flowing robes. The Assembly is a parliament of 161 Christian churches with an estimated 170,000,000 members around the world.

Beginning in May, the World Council has almost literally moved its headquarters from Geneva to the U. S. to prepare for the two-week sessions in Evanston and for the thousands of church people from the U. S. and Canada who plan to come as visitors and take part in at least some of the events during the month.



Pavilion at Ravinia Park, where concert of sacred music will be given.

The first of these is the Ecumenical Institute being held in 12 Chicago area seminaries from August 2 to 13, where some 1,500 ministers, church workers and laymen will attend lectures and discussions led by church leaders from Europe, Asia and Africa.

During the month there will be three interdenominational student conferences: the United Student Christian Council, August 15-22, and the World's Student Christian Federation, August 23-30, in Evanston, and the Triennial Conference of the Interseminary Movement, August 14-21, at nearby Lake Forest, Ill. Many of these young people will also be among the 120 youth consultants and the 75 "stewards" who will take part in the World Council Assembly.

Biggest public event during the Assembly is the mammoth "Festival of Faith" to be held at Chicago's Soldier Field on Sunday, August 15, the opening day of the Assembly. Already church groups in nearby states are making plans to arrive in Chicago by train, bus and private car for an experience of public worship in which 100,000 persons can take part.

Opening with a procession of more than a thousand World Council representatives, in ecclesiastical regalia and national costume, the festival will use the services of an additional 3,000 participants in music, pagentry and drama dealing with the relationship of the hu-

man spirit to God. Festival arrangements are under the auspices of the churches of Chicago and the Church Federation of Greater Chicago.

Church people going to Chicago for the Festival of Faith may also see an exhibit of religious art at the city's famous Art Institute. Some will undoubtedly stay on to attend plenary sessions of the Assembly itself. (Of the 33,000 public tickets available for these sessions, 26,000 have been sold in the past month in response to advance orders from all parts of the U. S. and Canada.) A few visitors may stay on to attend the Chicago Symphony Orchestra's concert of great religious music at Ravinia Park on August 19.

The Assembly itself will open with a worship service for delegates and accredited visitors at Evanston's big First Methodist Church on Sunday morning, August 15. And even in this the delegates will be joined by people in churches around the world, who will sing the same hymns, hear the same scripture passage, and pray with them for a bringing closer together of the minds of the world's Christians. Daily during the Assembly, morning and evening services will be held in the First Methodist Church. Evening services will all follow the same order of worship. Morning services will show something of the variety of liturgy and worship of the many churches represented at Evanston.

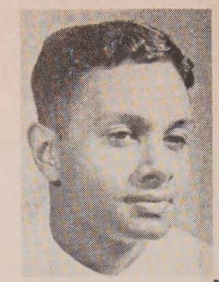
The Assembly will perform a dual function, it was noted by Dr. Samuel McCrea Cavert, executive secretary in the United States.

First, he said, its purpose is legislative. The 600-member Assembly is the governing body of the World Council. At the first meeting since the World Council was formally established six years ago, the 600 voting delegates to the Assembly will meet in business sessions to discuss the World Council's accomplishments, to decide its future programs, policies and budget and to elect officers. This last may well involve a decision on the question of whether the World Council should continue to have six regional presidents or should replace the presidium with one president.

Second, he says, the Assembly is a general forum, in which churches around the world, through their delegated representatives, have an opportunity to exchange viewpoints, experiences and insights and to come to as much of a common point of view as possible.

Among the major exchanges at Evanston, he added, will be the delegates' understanding of the meaning of Christian hope, their conception of the nature of the Church, and their idea of the relation of the Church to the world.

But the Evanston Assembly, it has



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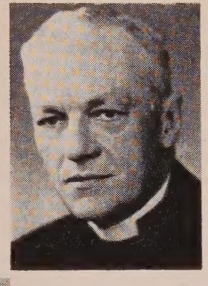

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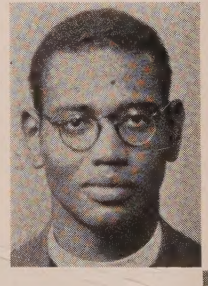
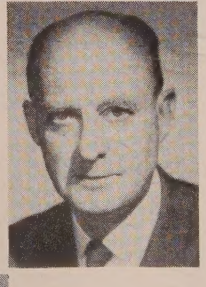


Philip Potter
WEST INDIES



Reinhold Niebuhr
U. S. A.

Elfan Rees
GREAT BRITAIN

been emphasized over and over, is intended not merely as a discussion among the delegates, but as a "conversation among the churches" in which the people in the pews as well as the theologians and church dignitaries will take part. The conversation has already been going on actively for more than two years, in more than a score of countries.

It was in 1951 that the World Council's Central Committee established as the Assembly's main theme, "Christ, the Hope of the World."

What might, at a casual first glance, have seemed almost a truism, became the basis of a discussion of deep conviction and differing emphases; and "eschatology," although it has not become quite a household word, has at least become familiar to the readers of many journals in many countries.

The main theme, "Christ, the Hope of the World," brought a greater response than anything in the World Council's brief history, according to Rev. Robert S. Bilheimer, executive secretary for the Evanston Assembly.

In the World Council's Geneva headquarters is an enormous file of correspondence from individuals, pronouncements by church bodies, and articles in religious journals, which were summarized for the guidance of the 30-member advisory commission on the main theme. The advisory commission, under the chairmanship of Bishop Lesslie Newbigin, of India, included not only theologians but such noted laymen as UN delegate Charles Malik, of Lebanon, and poet T. S. Eliot of Great Britain.

The mass of responses, Mr. Bilheimer noted, shows one interesting indication: that the difference presumed to exist usually between American and European churches, actually appears in all geographical areas and all confessions.

The Assembly's first plenary session, on Sunday, August 15, will be a presentation of the main theme with addresses by three distinguished theologians: Bishop Newbigin, of India; Professor Edmund Schlink, of Germany; and Professor Robert Calhoun of the U.S.A.

In addition to the main theme, there will be a multitude of view-points on the six sub-themes which take up the practical questions of how the Christian faith is expressed in the temporal world.

The first two sub-themes are concerned with the churches themselves. One is "The Unity We Have in Christ and Our Disunity as Churches," a topic formulated by the World Conference on Faith and Order at its meeting in Lund, Sweden, in 1952. This section, headed by Rev. Oliver S. Tomkins of England, is concerned not only with such theological differences as problems of ordination and administration of the sacraments, but also with the social and

ıltural factors that help to keep the ıurches divided.

The Second Section will take up evan-elism, "The Mission of the Church to Those Outside Her Life." Under the hairmanship of Bishop Richard C. Laines of Indianapolis, this group is onsidering the problems of evangelism oday, including possible approaches to ıch groups outside the Church as the ıtellectuals and members of labor nions.

The next two sections take up the roblems of the world and society. The Responsible Society in a World erspective" is the assignment of Sec-ion Three, which is concerned with ıe responsibility of the Church in con-ection with social questions. Chairman f the group is Dr. C. J. Patijn, Nether-ınds representative to the UN. The oncept of "responsible society" used in ıeir title is intended to emphasize the eed for both freedom and justice in the rganization of social and economic life.

"Christians in the Struggle for World Community" is the sub-topic considered y Section Four, under the chairman-hip of Sir Kenneth Grubb of Eng-ınd. The churches' concern with inter-ational affairs, the U.N., the East-West onflict, the rise of independence in ormerly colonial areas are some of the opics under consideration.

The final two sub-themes are espe-ially concerned with the churches in elation to people.

Dr. Roswell P. Barnes, associate gen-al secretary of the National Council, chairman of Section Five, whose ea of discussion is "The Church amid cial and Ethnic Tensions." Stressing e urgent importance of this issue, the entral Committee when it was plan-ng for Evanston, called for "as full

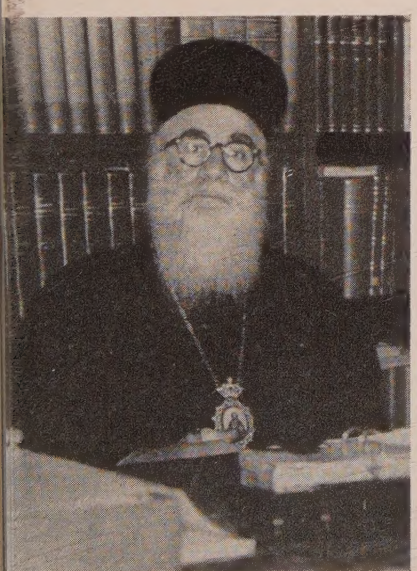
Chicago's famous Art Institute, which will present an exhibit of Religious Art through the Ages, for the benefit of delegates and visitors to the Assembly.

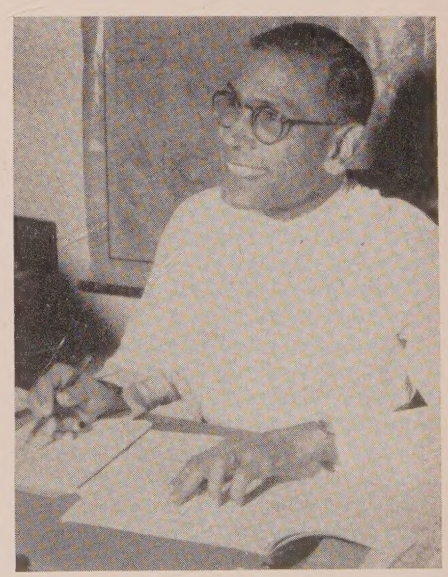
a treatment as possible in ecumenical conference."

Probably the newest of the Assembly topics is that of Section Six: "The Laity — The Christian in His Vocation." The study of the Christian and his daily work is under the chairmanship of Mrs. Kathleen Bliss of the Church of England.

Both the main theme and the six sub-themes have already been discussed at "Little Assemblies" in U. S. communities, sponsored by seminaries, denominations, and councils of churches. Overseas they have also been considered at church gatherings in Hungary, The Netherlands, Great Britain, Switzerland, Germany, and other nations.

An Ecumenical Study Conference held in India in 1952 took up not only the





ME SPEAKERS AND THEIR TOPICS—(left to right) Archbishop Michael, Greek Orthodox Synod of North and South America, ensions of the World and Unity in Christ"; Dr. Charles Malik, U.N. Delegate from Lebanon, "Asia and Africa Ask Searching Ques-ns"; Rev. Chandu Ray, Church of South India, "Worldwide Evangelism."

One facet of local community interest in the forthcoming Assembly is shown by this World Council float constructed by the youth department of the Washington Federation of Churches and entered in the annual Cherry Blossom Festival. It is believed to be the first float with a religious theme ever to take part in this picturesque event.

the World Council of Christian Education, the World YWCA and YMCA; there will be official observers from churches which are not members of the World Council, but are interested in what transpires at Evanston; and there are places for 400 representatives of news services, daily papers, religious publications, radio and TV.

The number of people involved in the planning and organization of a meeting as huge and complex as the Assembly is large.

The World Council's Central Committee and Executive Committee chose the topics to be considered, the speakers to be invited. Their decisions were carried out by Dr. W. A. Visser 't Hooft, general secretary at Geneva, now in the U. S. to develop final plans and policy with the assistance of Dr. Cavert.

In immediate charge of coordinating Assembly arrangements is Rev. Robert S. Bilheimer, who was administrative secretary for the constituting Assembly in Amsterdam six years ago.

Coordination of preparatory work on the main and sub-themes has been done by President Henry P. Van Dusen, of

(*Continued on page* 18)

main theme but some specific questions on evangelism, church unity, and such problems as the churches' relation to needed land reforms that would "give justice to the land-hungry peasant" in Asia.

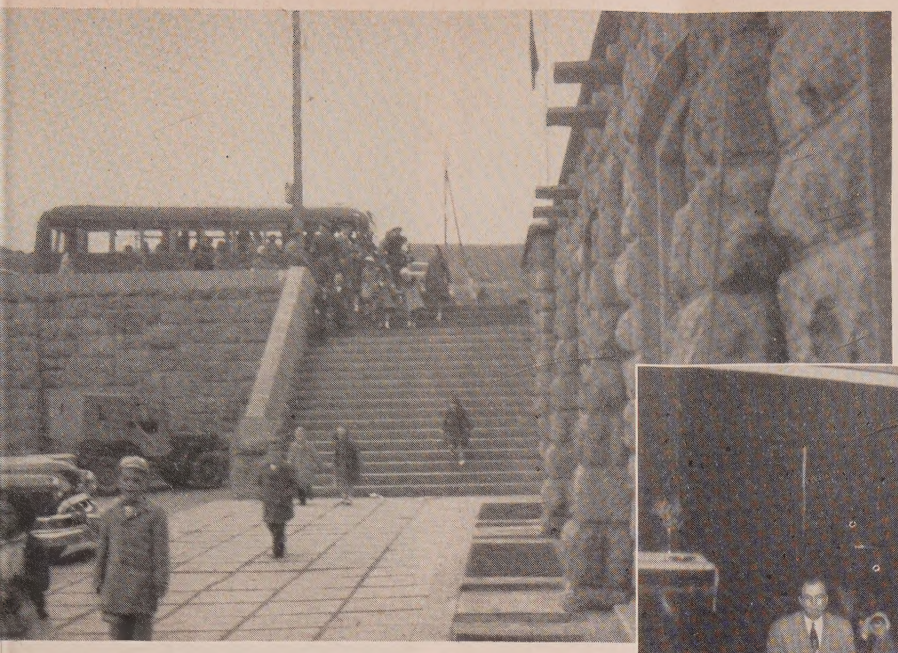
At Evanston the main and sub-themes will be taken up in plenary sessions during the two weeks, first separately and then in meetings where the thinking on all the individual problems will be brought together and related to the main theme.

The member churches of the World Council are sending some 1,500 representatives to Evanston: 600 official delegates, with voting powers; 600 official visitors; 150 consultants, chosen for their special competence in such fields as race, international affairs, economics, and evangelism, and 120 youth consultants from all countries and communions. The accredited visitors are not only welcome to Assembly plenary sessions, but, while voting delegates are in closed committee sessions, visitors will be able to attend a special series of discussions arranged for them.

Besides the youth consultants, there will be other young people doing the Assembly "chores" — young "stewards" from abroad and "aides" from America who will have a share in the Assembly in return for such jobs as handing out programs, setting chairs, running mimeograph machines and similar tasks.

In addition, there will be fraternal delegates from various related international religious organizations such as the International Missionary Council,

In addition to Chicago Theological Seminary and Garrett Biblical Institute, picturesque Bethany Biblical Seminary of the Church of the Brethren will participate in the Ecumenical Institute which will immediately precede the opening of the Evanston Assembly.



This group of American Sunday school children debarking from a bus (left) and attending Sunday school assembly on Palm Sunday (below) might well be almost anywhere in the States instead of at JAMMAT headquarters in faraway Ankara. The school has an enrollment of 300.

A Christian Witness In a Moslem Land

By **Robbins W. Barstow**

IN ANKARA, Turkey, there are a couple of thousand Americans, most of them connected with JAMMAT, which, being translated, is Joint Military Mission for Aid to Turkey. The Army, Navy and Air Force all have staffs of officers and men assisting the corresponding Turkish units in planning, organization, training, equipment and general preparation for defense. JAMMAT is separate from, but closely cooperating with, NATO. There are also a number of high-caliber civilians assisting the Turkish Republic with respect to transportation and communication, education, industries and agriculture.

Since Turkey is predominantly Moslem and has strict laws against religious activity designed to influence or persuade people in matters of belief, there are few Christian churches, and little Protestant work of any sort beyond a number of well-established schools and a few hospitals in important centers.

This setting gives added significance to the religious life centered at JAMMAT Headquarters, where both Protestant and Catholic chaplains are assigned. The group under the Protestant chaplain, Major John Batterson, is related in fellowship to other congregations in foreign cities through the National Council's Department of American Communities Overseas. There is a strong advisory council of Protestant men directing the affairs of the congregation, whose program includes a large and efficient church school, a vital Youth Fellowship, a weekly Fellowship Group for Bible Study and Discussion, and a well-balanced schedule of benevolent giving.

The average attendance at Sunday morning worship in the JAMMAT auditorium is over 160. There are some 300 enrolled in the religious education program, from cradle roll and nursery to adult classes. The choir of 25 voices provides excellent music, and occasional special events, such as seasonal cantatas. Church social events and special trips to places of Christian historical interest are also a part of the life of this parish. A recent gift much appreciated was a Braille printing machine for the local school for the blind. A generous amount was contributed to the Turkish Red Crescent, which corresponds to the American Red Cross, to aid victims of the earthquake some months ago. A gift was also sent to the National Council's Department of Church World Service for "One Great Hour of Sharing."

It can be seen from this very sketchy account of the activities at one overseas center, how Christian faith and purpose can be a witness even in a non-Christian situation. The JAMMAT Chapel program not only helps the Americans there to be at their best and keep religion in the forefront of their own living, but it is the means for constant good will and service which are not without their effect on all who observe them.

Dr. Robbins W. Barstow, executive director of the National Council's Department of American Communities Overseas, has returned recently from a visit to Greece, Turkey and other parts of the Near East. In his round-robin account of his trip, he mentions Ankara's fascinating conglomerate walls, containing pieces of rock from many places and former buildings, including old temples with the ornamental design still showing, bases of columns, fluted lintels, etc.

On the walls of the ruined Augustinian Temple is carved the decree of Caesar Augustus mentioned in Luke 2:1: *"that all the world should be taxed." On top of the Justinian Column was a huge stork's nest, with a stork posing majestically on it.*

The Editors

The General Board at Evanston:

Segregation Decision Is "Milestone"; Headquarters Will Be Chosen Sept. 14

By DONALD C. BOLLES

IN THE 100-year-old First Methodist Church of Evanston, Ill., long a vital force in the ecumenical movement, the National Council of Churches on May 18 and 19 hailed the Supreme Court decision outlawing segregation in public schools, urged bolstering of the Point Four Program, and moved toward a final decision on headquarters next September.

In its only session of the year outside New York, the Council's 125-member policy-making General Board disposed of a heavy business agenda, after joining in a dinner marking the centennial celebration by the First Methodist Church which, under the ministry of Harold Bosley and the late Ernest F. Tittle, has helped foster the ecumenical spirit and the church cooperation movement. The Council's president, Bishop William C. Martin, was the speaker at the dinner.

The Board said the Supreme Court decision is a "milestone in the achievement of human rights, and gives promise of further steps for translating into reality Christian and democratic ideals."

In a statement offered by Ralph Arkush, for the Department of Racial and Cultural Relations, the Board recognized that implementing the decision will test "the goodwill and discipline of people in many communities," adding, "We know that the churches and individual Christians will continue to exert their influence and leadership to help the authorized agencies in the several communities to bring about a complete compliance with the decision."

The location of the permanent headquarters of the National Council probably will be determined at the next meeting of the General Board, in New York, September 14-15, with the prospect that either Chicago or New York will be chosen.

The Board's special committee on headquarters, known as the Committee of Ten, has agreed to make its choice of the city at a meeting in Cleveland, O., July 19. The Board, which has responsibility for making the final decision, has agreed to consider, at its September meeting, the Committee's recommendations for location, site, and building.

The original idea of a temporary headquarters for ten years in New York has been abandoned by agreement of the denominations and the Board. The Committee, which found it virtually impossible to find suitable headquarters in New York under the ten-year limitation, has been given the "green-light" to advance recommendations for a permanent location.

These developments, assuring a final decision on headquarters after nearly four years, came out of the meeting of the Committee in Chicago, May 17, and the session of the General Board.

The Committee spent the afternoon hearing preliminary reports of special site committees for New York and Chicago, and also afforded opportunity to delegations from Kansas City, St. Louis, and Columbus, O., to invite the National Council to locate in their cities.

In an evening session, the Committee developed its recommendations, which were adopted by the General Board. On motion of John W. Harms, chairman of Chicago's special site committee, the Board added a "directive." The Committee was asked to submit — with its recommendation for location, site, and building — "supporting data on all the issues involved in the question of where the Council's headquarters should be located, in the light of its ability to function best, now and in the future."

The Council, in a statement offered by the Division of Foreign Missions, asked the United States to "restore the original idea of technical assistance (Point Four) on a mutual basis, and separated from defense measures and departments.

The statement declared that the original program, on the whole, has been beneficial to the people served. However, during the past two years — the Council declared — political considerations at home and abroad have whittled away the original "high-minded purposes," and the program "is now being made to conform more closely to strategic U. S. plans for defense and mutual security."

The statement noted that Christian missionaries have given wholehearted support to technical assistance programs overseas, but church resources are too small to meet the needs of millions striving toward freedom and self-government.

In urging federal aid to public schools, the Council said the situation in the United States is critical, and voiced the belief that adoption of measures adequate to meet the situation in a number of states is "very improbable."

The Board approved a carefully worded statement offered by the Division of Christian Life and Work. It made clear that it favors federal aid that shall be applied to tax-supported public schools, administered on a completely equitable basis by agencies of the states, and safeguarded against federal control of educational policy. "This policy statement," it added, "does not deal with the question of auxiliary services, which is different in important aspects from that of direct aid to schools, and requires separate consideration."

As the Board approached consideration of the statements from the Division of Christian Life and Work, B. E. Hutchinson of Detroit, lay member of the Board, questioned established policies of the Council concerning statements on social, economic and political questions. In a lengthy statement read to the Board, Mr. Hutchinson voiced his personal objections and proposed that the Board limit its action to accept-

BISHOP WILLIAM C. MARTIN
Presiding over the General Board

RALPH M. ARKUSH
Presenting Statement on Segregation

ıg as "reports" the statements from ife and Work, and making them a part f the minutes.

Similar objections were voiced by asper Crane of Wilmington, Del., a ice-president of the Council, in a letter ead to the Board by the president, ishop William C. Martin. Dr. Franklin lark Fry read the report on the infor-ıal conference on lay participation of ouncil officers and members of the Na-ional Lay Committee. The Lay Com-ittee raised questions of procedure in doption of statements, release of re-orts of study conferences, and publica-on of study materials.

The questions raised were referred to ıe Policy and Strategy Committee, fol-owing the luncheon recess, and the oard then proceeded to consider the atements. It deferred action until Sep-ember on a statement urging measures o control the hydrogen bomb and pro-rams to turn nuclear energy to peace-ul purposes.

The Board authorized representa-ives to present to Congressional com-ittees the Council's established view-oint respecting three questions: (1) ppropriations for technical assistance to ss developed areas; (2) the President's ecommendation that surplus foods be ıade available to famine and other eedy areas abroad; (3) support for the J. S. program of international exchange hrough which students, teachers, busi-

It's time for the churches to wake up to reality—that they can lose their freedom, Bishop William C. Martin, (extreme right), president of the National Council of Churches, told celebrants of the one-hundredth anniversary of the First Methodist Church of Evanston, Ill., on May 18. The National Council of Churches joined in the celebration as it convened its General Board at the church. Other speakers (left to right): Dr. J. Roscoe Miller, president, Northwestern University; Dr. Harold A. Bosley, pastor, First Methodist Church and Mr. L. Melvin Nelson, president, Evanston Council of Churches.

nessmen, labor leaders, and other groups facilitate understanding between the U. S. and other peoples.

The Board, on recommendation of the Business and Finance Committee, approved the establishment by Church World Service of a new 1954 budget of $500,000 to cover cost of handling large quantities of government surplus commodities. They are made available for shipment overseas, with the understanding that expenditures at no time will exceed funds available to cover such expenditures. Also approved were plans under which CWS will transmit designated contributions from others — up to a total of $200,000 — for rebuilding City Temple, London, England.

With these requests from CWS, the Business and Finance Committee reported that the Council's 1954 operations budget now stands at $10,229,280. Expenditures during the first four months were "safely within approved budget totals," the committee advised.

The 1954 Labor Sunday Message, and designation of October 24 — the actual birthday of the United Nations — as World Order Day, were approved. The Board approved a call to the 23rd International Sunday School Convention in Cleveland, O., July 27-31, 1955, under the joint sponsorship of the Council's Division of Christian Education and the Canadian Council of Churches.

Religion is desperately relevant in an age when the social sciences may be used to manipulate men and societies for evil ends, declared Professor Kenneth Boulding of the University of Michigan. In this situation it is important that there be communication between the Christian community and the community of social scientists, he said, and he expressed belief that the National Council's Department of the Church and Economic Life fills this role.

Professor Boulding, together with Charles P. Taft, Cincinnati attorney, and Irwin Miller, Columbus, Ind., businessman, joined in providing a word picture of the contribution being made to Christian thinking by the Department of the Church and Economic Life.

In making plans for the next meeting of the Board, September 14-15 in New York, it was announced that the headquarters location would be docketed for September 14 and "Basic Christian Principles and Pre-suppositions of Economic Life" for September 15. This statement has been pending for some months.

". . . A Milestone in the Achievement of Human Rights"

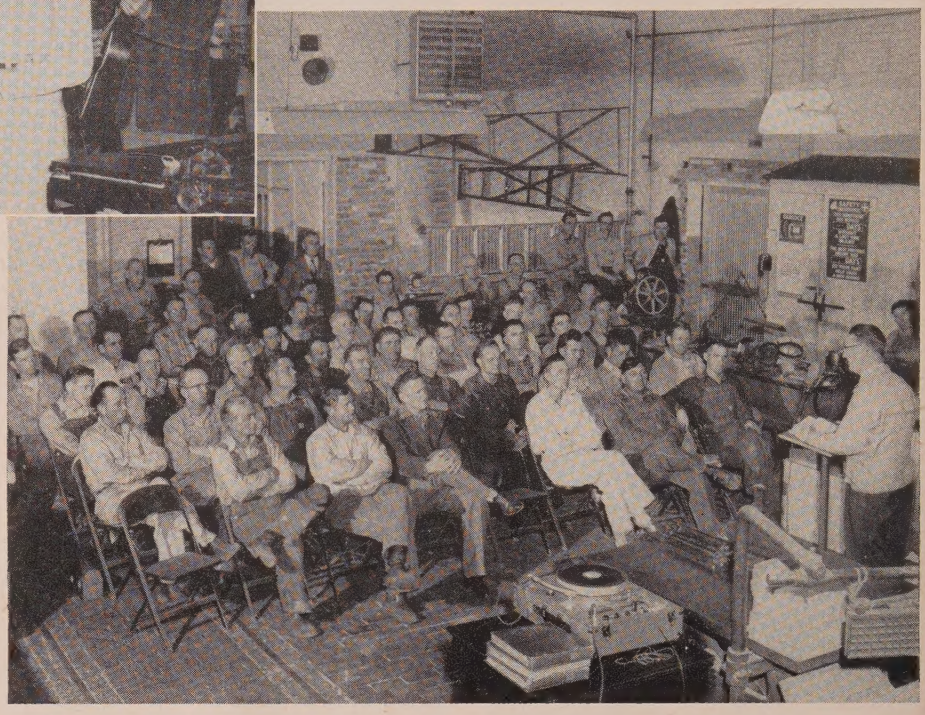
"The unanimous decision of the Supreme Court that segregation in the public schools is unconstitutional gives a clear status in law to a fundamental Christian and American principle. The decision will have far-reaching effects in the whole nation and the world.

"It offers the promise of further steps for translating into reality Christian and democratic ideals. The decision is a milestone in the achievement of human rights, another evidence of the endeavor to respect the dignity and worth of all men.

"The complexity of implementing the decision is recognized by the Court which has set the cases for further reargument on the formulation of the decrees. To put the decision into effect will test the good will and discipline of people in many communities. Adjustments will be more difficult in some localities than in others. In the period of transition from one pattern to another (whatever the length of the period to be prescribed by the Court), we know that the churches and individual Christians will continue to exert their influence and leadership to help the authorized agencies in the several communities to bring about a complete compliance with the decision of the Supreme Court. The law of neighborliness is the great guide available to Christians as they deal with this situation in their local communities. 'Thou shalt love thy neighbor as thyself.' The second part of the Great Commandment contains the potential for lifting men to a new level of social responsibility and for creating new dimensions of human brotherhood."

Statement adopted by the General Board of the National Council of Churches, May 19, 1954.

For the last six years "Charlie" Martin, chaplain-counsellor at a large oil refinery in Tulsa, Okla., has been conducting two services weekly in the plant and being friend-in-need to refinery personnel. Recently he was elected a member of United Church Men.



To Enlist Every Man For Christ

"SHIRTSLEEVE religion has worked well for us," says Rev. "Charlie" Martin, chaplain-counsellor to 1,600 employees of Mid-Continent Petroleum Corporation's refinery in Tulsa, Okla.

Recently appointed to the National Council's Department of United Church Men, Martin is especially interested in its committee on Religion in Industry. He himself is a pioneer in applying religion in industry and his company has the only full-time program of its kind in the midwestern area.

At the plant, 100 men meet every Thursday noon in the machinery shop for a devotional service, and a group meets weekly in the tank car repair department. There is no set pattern for the services. Music is often furnished by the men. At one time a seven-piece band composed of men within the D-X refinery played for the services. There is hymn-singing, and reading from the Bible and discussion of the Bible text aimed at promoting Christian principles in daily life situations.

But these services are only a small part of the picture. As chaplain-counsellor, Martin is friend-in-need to all refinery personnel. He lets the men with problems come to him, rather than attempting to interfere in any situation. All such cases are handled in strictest confidence and no report is filed with the personnel department. According to Martin's record up to January, 1954, he had handled 3,129 contacts of a purely personal nature.

Typical of the personal problems which Charlie Martin has helped to solve:

the near-alcoholic who was about to lose both his job and his family and who was shown a wholly new way of life;

the young son of a D-X refinery man, sentenced to reform school for defacing a school building, who was paroled through Martin's efforts, got a job, and paid for his share of the damage;

the worker with 14 years' experience who suddenly stopped being a good worker and failed to show up for night work because his wife was going out nights and staying out;

the straw boss who was persuaded to stop bulldozing his men;

the two department heads whose rivalry was disrupting the efforts of both departments and whom Martin cajoled into burying the hatchet.

At least once a year Martin calls on all retired employees who are living in or near Tulsa. He engineers the sending of birthday and Christmas cards to all the retired men, sponsors farewell parties for those who are retiring, presents service emblems for 5, 10 and 15 years' service, and calls on all workers who are ill and off the job. This has involved 886 hospital calls and 1,629 visits to the men's homes. At the beginning of 1952 Herbert Miller, who had worked as a blacksmith in the boiler shop and had a background of active church and civic work, was appointed counsellor to assist Martin.

A veteran of 29 years' service with the company, Martin was first employed at the refinery in 1925. After serving in several departments, he became an operator in the gas recovery plant. Interest in his fellowmen led him to become an ordained minister and, when World War II broke out, he was given leave of absence to organize and supervise a group of service centers for military personnel in strategic cities in the Tulsa area. These centers were supported by a group of Protestant churches and offered recreational, counselling and religious assistance to military personnel.

When Martin returned from service he was enthusiastic about carrying the same type of work into industry. The company gave him leave of absence to take a course in industrial counselling at Wheaton College, near Chicago. He returned to the refinery in the spring of 1947 as safety inspector so he could renew his contact with personnel. In May, 1948, he became personnel counsellor.

Now six years after Charlie Martin began his work as chaplain-counsellor, plans are being considered for a chapel on the D-X refinery grounds.

New Year 4,651

Chinese Christian Church of New England Celebrates

By MARION CHAPMAN

TO CELEBRATE the Chinese New Year—4,651 or the Year of the Horse—Dr. Peter Y. F. Shih of Boston, pastor of New England's only Chinese church, invited Caucasion friends to a Chinese dinner on February 12.

Members of the church gave a play, "Mencius' Mother," in which the leading role was played by Doris Goon, daughter of Mrs. Dogan Goon, America's 1952 "Mother of the Year." Mencius or Meng-tse, a Chinese philosopher who lived 350 years before Christ, had the greatest mother in China's history.

Dr. Shih not only has a firsthand knowledge of Boston's Chinatown, but in addition, in the summer of 1952, he made a nation-wide study of Chinese churches in the U. S., under the sponsorship of the National Council of Churches. These Chinese churches serve some 3,000 Christians in a population of more than 100,000 Chinese in this country.

The Chinese Christian Church of New England, of which Dr. Shih has been pastor since 1947, has a staff of seven. Many students help carry on the ministry. Formerly dean and professor at West China Union Theological Seminary, Dr. Shih is a favorite with the students and opens his home to those who are strangers in Boston. It is not difficult to find jobs for Chinese students, he says, as they are reliable and willing workers.

"I will study, Mother," promises Mencius in the play "Mencius' Mother," presented by the Chinese Christian Church of New England.

The Chinese Christian Church of New England has the largest staff of its kind in the U. S. Left to right, front: Miss Irene Hsueh, nursery school director; Miss Irma Chisholm, children's worker; Miss Irene Kong, parish worker; Mrs. Peter Shih, hostess, and Dr. Peter Shih, pastor. Back row: Mr. George Clark, custodian, and Rev. William Doo, assistant pastor of the church.

"Most students," he adds, "will be unable to return to their homes in China. All home support of Chinese students in the U. S., except from Hong Kong and Formosa, has been cut off by government regulations. They will remain here until they are ready to return to take up their professions in China."

Dr. Shih, who was for three years pastor of the largest Christian church in Hangchow, preaching to 1,000 people every Sunday, is one of the few adult Christian men in Chinatown. Other Christian Chinese men have either returned to China or have moved to other parts of America. A few have remained to serve on the board of the new church.

"We are proud of our members," Dr. Shih said. "They have not only raised $8,000 toward buying their own building, now entirely paid for, but have given generously to mission projects abroad. They contribute regularly to a mission gospel boat in Hong Kong, to work for the blind in Formosa, and a school program in Java." The support of mission projects by the Chinese Church was introduced by Dr. Shih.

The church is proud of one of its former daughters, Rose Wong, who has become the first Chinese missionary to serve in Java. Miss Wong, who is a graduate of Gordon College in Boston, was sponsored for missionary service by Boston's Park Street Church. She is serv-

(*Continued on page* 24)

A New Curriculum in Spanish

Dr. Gonzalo Baez-Camargo, editor-in-chief of the Committee on Cooperation in Latin America, and Dr. Dorothy Stevens, chairman of the CCLA's Committee on Literacy and Christian Literature, sponsors of the project, examine the new course thought out and written in Spanish, most extensive ever undertaken for Sunday schools outside the U. S.

FOUR years ago in a small fishing camp, 45 minutes by boat from Cienfuegos, Cuba, a score of Latin American church leaders and U. S. specialists in Christian education met for four weeks of intensive work on a project requested by Latin American church people almost ten years earlier.

From daybreak until late evening, week after week, the group worked under the leadership of Dr. Oscar Rodriguez Quiles, of Puerto Rico and Cuba, chairman, and Professor Gonzalo Baez-Camargo, executive director, turning out 1,768 lesson outlines for the first complete, indigenous Sunday school curriculum in Spanish.

The new curriculum was originally proposed in 1941, by an interdenominational, international church conference in Mexico. Plans for the project were interrupted by World War II, but in 1949 in Buenos Aires a meeting of Latin American theologians, philosophers and religious educators, with consultants from the U. S., prepared a statement of basic philosophy and educational principles for the course, and the curriculum was under way.

For four years, in Latin American countries, in Mexico City, where editor-in-chief Gonzalo Baez-Camargo had his headquarters, and in the New York offices of the National Council's Committee on Cooperation in Latin America, the work went on.

This spring, the first of the Spanish lesson books came off the press.

Dr. Dorothy A. Stevens, chairman of the CCLA's Committee on Literacy and Christian Literature that sponsored the project, describes the curriculum as the most extensive ever undertaken for Sunday schools outside the U. S.

Although the evangelical churches of Latin America have had teaching material available, she explains, this is the first time they will have a complete curriculum "thought out and written in Spanish."

The complete year's lessons for nursery children are already off the presses, with the first quarter's material for kindergarten and primary grades scheduled to be ready shortly. The complete curriculum includes graded lessons up through the adult level, with a special family life series designed for use in the home. The latter has cross-references to material being studied by the age-groups in the regular curriculum in Sunday school. All the lessons, except on the nursery level, cover a three-year cycle.

Also in preparation are simplified group-graded lessons, for children up to eight years old and from nine to 13. These will be used in localities where the graded groups are too small or where teacher-training is not yet available for the more complex graded lessons. All the lessons each year cover material on God and his kingdom, the life of Jesus, the Bible and the Christian life.

Part of the funds for the children's lessons in the Spanish curriculum come from youngsters in U. S. churches, Dr. Stevens reports. U. S. youngsters already have given liberally to the project, she said, although the major financial support is being provided by denominational mission boards affiliated with the Council. Additional funds are needed.

The new curriculum will be used in all the Latin American countries except Brazil, where the plan is to have a special curriculum in Portuguese.

Beginning this summer, there will be training conferences at which Latin American church school teachers can learn how to use the new graded materials. A script and pictures to be used at these training conferences were developed in Cuba a year ago.

Currently, Dr. Baez-Camargo has gone to Mexico City to speed production and distribution of the sample materials to be used in the training meetings.

In addition, the new lesson material will be used in Spanish-speaking church classes in this country. Last December, delegates to the National Council's Division of Home Missions Assembly on Spanish-speaking Americans in the U. S. noted the urgent need for Spanish-language teaching materials in churches in the Southwestern states and in many urban areas. The Assembly voted its support of the curriculum project.

Final preparation of the lesson materials still in pre-publication stage is being done by Dr. Baez-Camargo, assisted by Rev. Manuel Flores, of Mexico, who is special editor for the project.

Other Latin American specialists who have worked on the lessons include Christian specialists in different age levels in the church schools from most of the Spanish-speaking countries.

"Exploring God's World"

Hartford's popular children's TV program "Exploring God's World" will be available coast to coast this summer over the CBS network.

The program, which features Miss Edith Welker of the Connecticut Council of Churches, will be televised Sundays at 10:30 A.M., on the East Coast and kinescoped for distribution to outlets in the West.

Christian Social Welfare:

Trends and Questions

WHAT is the extent of Protestant and Orthodox social work — the number of agencies, the people ıployed, the cost of operation? What kind of work do these agencies ? What people — and how many — do ey serve?

These are some of the questions to answered by a year-long survey in eparation for the 1955 National Con-ence on the Churches and Social Wel-re. The conference will be held in eveland, O., under the joint auspices the National Council's Department of cial Welfare and its Division of Home issions.

The survey was described by Dr. Wil-m J. Villaume, executive director, d Mr. Leonard Mayo, chairman of e social welfare department, at the nual Church Conference of Social ork in Atlantic City, N. J., last month. No one knows the answers to the estions as yet.

But at the Atlantic City gathering, ld in conjunction with the National nference of Social Work, there were ne indications of how important so-l welfare is to the churches, and how rious are the forms it takes.

Reporting to the first annual meeting Christian Social Welfare Associates, affiliate of the department, Canon mon R. Pepper, chairman of the asso-es group, outlined what some of its mbers do.

"We work in a wide variety of set-gs," he said, "child care agencies, hos-ls, settlements, parish churches, mes for the aged, seamen's agencies, th and family counselling, among grants, with the foreign born and mi-ity groups — chaplains, parish work-teachers, preachers, and executives ouncils of churches.

"Some of us," he added, "carry our victions and our ministry into the es and programs of public and pri-e agencies under other auspices."

Canon Pepper, who is director of ristian Social Relations for the Na-nal Council of the Protestant Episco-Church, outlined for the group three rent trends in church welfare work. One is the wider use of the "under-nding and skills" of social work "in normal work of the parish church l the mission station."

The second is "the increasing concern ich churches are showing in social ıcation and community action." Since churches cannot provide all the wel-services the nation needs, and do wish to do so, Canon Pepper point-

AT THE CHRISTIAN SOCIAL WELFARE ASSOCIATES DINNER — Left to right, front row: Miss Catherine Lee Wahlstrom, associate executive director, National Council's Department of Christian Social Welfare; Joe R. Hoffer, executive secretary, National Conference of Social Work; Leonard W. Mayo, chairman, Department of Christian Social Welfare, and director, Association for the Aid of Crippled Children; Canon Almon R. Pepper, executive director, Department of Christian Social Relations, Protestant Episcopal Church; retiring chairman, Christian Social Welfare Associates; Sr. Major Helen C. Waara, Family Service Division, Salvation Army. Top row, left to right: Rev. William F. Parker, Olivet Presbyterian Church, Brigantine, N. J.; Lt. Col. Chester R. Brown, Retired, Salvation Army; Rev. John Stanford, Second Baptist Church, Atlantic City, N. J.; Rev. Francis A. Shearer, secretary, Inner Missions, Board of Social Missions, United Lutheran Church; Brooks Potter, president, National Conference of Social Work; Olin E. Oeschger, administrative assistant, Methodist Board of Hospitals and Homes; Rev. William J. Villaume, director, Department of Social Welfare, National Council.

ed out, "we are making it our business to see that these are more readily available to all people through community or public services."

The third trend, he reported, is "co-operation and coordination" between church and private and public agencies, and between the agencies of the churches themselves.

"Through local and state councils of churches we are learning to pool some of our services or coordinate them in such a way that they offer a more effective service to a larger constituency," Canon Pepper said. On the national level, he cited the resettlement program organized under the Central Department of Church World Service of the National Council of Churches as "a shining example of what cooperative service can do."

The trend toward greater use of social work techniques in the everyday ministry of the church was indicated in greater detail in two panel discussions, one on group work under church auspices, the other on helping minority groups become part of the community.

In the group work panel, Cleveland F. Lassiter, director of the Lutheran Inter-racial Service in New York City, noted that group leaders in church recreation and class groups show "group sharing and participation as a demonstration of realistic religion," in which members are learning the art of "getting along with each other."

The panel on minority groups took up the special problems of DPs, Puerto Ricans and Negro migrant farm workers. In the case of the migrants, Mrs. Grace Gates, director of program for the Maryland-Delaware Migrant Committee, in cooperation with the National Council of Churches, urged that interdenominational committees prepare their communities for the arrival of migrants by notifying school, police and health authorities.

In the case of DPs and Puerto Ricans, language is usually a problem. Mrs. Muriel Webb, New York City, associate secretary of the Protestant Episcopal Department of Christian Social Relations, pointed out that newcomers will learn English most readily if it is taught in such practical terms as how to order groceries or make change on a bus.

For almost all minority groups, she added, the church is part of their background and experience, and is also a social group and a ready-made agency through which they can be helped.

In addition to the churches' own agencies, church people work for the welfare of their neighbors through political and community action, it was noted by several speakers.

The Christian citizen who accepts his

(*Continued on page 22*)

RSV Use Gaining, Survey Shows

SOLID evidence that tomorrow's Christians will, in great part, base their understanding of the Bible on the Revised Standard Version has turned up in findings of a new survey.

A systematic effort to determine the extent to which denominations are making use of the RSV in Sunday school curricula, the survey showed that:

Fifteen denominations out of the 39 U. S. and Canadian bodies that cooperate in the National Council of Churches' Division of Christian Education — the groups queried — are now using the RSV exclusively in most of their quarterly and other publications. The 15 bodies have a Sunday school membership of 13,500,000 — or 65 per cent of the denominations under study.

Five other church bodies, enrolling more than 1,000,000 pupils, are using the RSV in their church school periodicals along with the King James Version in parallel columns.

Three others reported, variously, restricted use limited to certain age groups, experimental use, or action pending. Ten denominations, with a school membership of 4,000,000, reported no action taken or immediately planned, and six others, with a 600,000 enrollment, failed to report.

The research, the first of its kind, was carried out by the National Council's Committee on the Use and Understanding of the Bible. The findings were announced May 23 by Dr. Richard Hoiland, of Philadelphia, Pa., associate executive secretary of the American Baptist Board of Education and Publication, and chairman of the Council committee.

"A new generation of our children and young people are growing up to love the Revised Standard Version of the Bible," said Dr. Hoiland in commenting on the findings. "We believe future generations will be increasingly dependent upon it for their interpretation of the Word of God."

Added to the evidence of growing acceptance revealed by the survey, Dr. Hoiland stated, are the latest sales figures, which add up to 2,704,000 since the original edition came off the press 18 months ago. The Illustrated Edition, the one most often used in Sunday school curricula, has passed the 232,000 mark since publication last January, he said.

Dr. Philip C. Landers, committee director, predicted that the Illustrated Edition will reach a 750,000 distribution by the end of the year. Thousands of youngsters will receive gift copies on Children's Sunday in June, during Christian Education Week in September, and on special Confirmation Days, he said.

A breakdown of the survey figures shows that of the 15 denominations reporting exclusive, or nearly exclusive, use of the RSV in Sunday schools, the American Baptist is using it in all graded courses, the Methodist in all but two periodicals, the United Church of Canada in all but a few units, and the Presbyterian Church, U.S.A., in all publications except where the KJV is specifically noted.

The United Lutheran Church is working toward complete use of the RSV in its curriculum by 1955. The Disciples of Christ use the RSV in all graded courses, and in their Uniform Lessons, except in the junior department, where the use of parallel columns of the two versions is to be found.

Other denominations reporting exclusive use of the RSV were the Congregational Christian, American Lutheran, Augustana Lutheran, American Evangelical Lutheran, Seventh Day Baptis and Evangelical and Reformed. Th African Methodist Episcopal uses bot the RSV and the KJV in its study book for adults, as does the Five Years Mee ing of Friends. The Baptist Federatio of Canada uses the RSV only in the pul lications for children and youth.

The five denominations using th RSV and the KJV in parallel column are the Presybterian Church, U. S., Uni ed Presbyterian, Reformed Church i America, Moravian Church in Americ and the Church of the Brethren.

The Protestant Episcopal Church re ported that the RSV is being used ex perimentally now. Its new curriculum which will appear in part in 1955, wi use the RSV in its entirety. The Evan gelical United Brethren Church repor ed that approval of its General Confer ence, which meets only once in ever four years, is required before the RSV can be introduced into its program Such approval in some form is being sought in November, 1954.

Make It a Sunday Habit

This cartoon by Willard Combes in the *Cleveland Press*, Ohio's largest daily newspaper, illustrates the increasing interest of the press in religious matters.

EADERS OF UNITED STUDENT CHRISTIAN COUNCIL—From left, Ruth Wick, SCC executive director; Herluf Jensen, student at Chicago Lutheran Seminary and ember of executive committee of World's Student Christian Federation; Newton Fowler, ident at Southwestern University, Memphis, Tenn., and moderator of national West- nster Fellowship, Presbyterian Church, U.S.; Scott Jones, student at Virginia Theo- gical Seminary and former USCC student chairman; Rev. Roger Blanchard, executive cretary for college work, Protestant Episcopal Church, and Jacques Beaumont, student stor in Paris for the French Student Christian Movement.

The Student Story

AMERICAN college students are showing a growing awareness of their responsibility for the work the church and are expressing an in- eased interest in study, church unity d world mission.

This is the consensus of opinion of aders of three of the major Protestant dent work organizations — the United dent Christian Council, the Student unteer Movement and the University ristian Mission — who met during the st month to report on the year's work d chart future programs.

The Christian student today is gen- lly more aware of his responsibilities h on the campus and in the wider ea of building church unity, than were predecessors," according to Dr. Ruth ck, executive director of the United dent Christian Council.

Dr. Arthur L. Kinsolving, chairman the University Christian Mission, ed "a growing interest in religion in her education during the past four five years." And Dr. E. H. Johnson, neral secretary of the Student Volun- r Movement, gave added support to prevailing interpretation of this nd by pointing out that more than college students had evidenced an erest in careers of Christian service a nation-wide canvass conducted by Movement during the past year. Highlights of the meetings of the three organizations, all held in New York, were:

United Student Christian Council. The Executive Committee, meeting May 14-16, announced plans for two one-week conferences for American and foreign students to be held concurrently with the Second Assembly of the World Council of Churches.

Delegates to both conferences — an estimated 170 at each — will attend the open plenary sessions of the World Council, and many of the Assembly delegates will give leadership to the students in various meetings and discussion groups. Both conferences will take their theme from that of the Assembly, "Christ the Hope of the World."

The first, scheduled August 15-22, will be for undergraduates, overseas students, faculty and student workers, and is being arranged in cooperation with the Student Volunteer Movement. Discussions will center upon Christian witness in different parts of the world, with speakers from the U. S. — Methodist Bishop G. Bromley Oxnam; Asia — Rajah Manikam, "roving ambassador" in East Asia for the World Council and the International Missionary Council; and others from a Communist country and South Africa slated to participate.

The second gathering (August 23-30), planned primarily for graduate and theological students, will be the Conference of the World's Student Christian Federation, the world-wide student organization which unites Christian young people in 56 countries of the world. Phillipe Maury, of France, the Federation's general secretary, will give the opening address on the Evanston theme.

The United Student Christian Council, which is the related student movement of the National Council of Churches, is the coordinating body for the nation's major Protestant student organizations. Its chairmen are Dr. Bryant Drake, director of College Work of the Congregational Christian Churches, and William Metcalfe, a student and member of the Presbyterian Church, USA.

Student Volunteer Movement. More than 500 college students have evidenced an interest in careers of Christian service, according to the Movement's nation-wide canvass that reached 35,000 students last year. This report was presented at SVM's semi-annual meeting of the Board of Directors on April 26.

(*Continued on page* 20)

LEADERS IN THE UNIVERSITY CHRISTIAN MISSION—Dr. Arthur L. Kinsolving, chairman of the National Committee in the University Christian Mission (right) is shown with (left to right) Wendell Peabody, representing the Canterbury Clubs of the Protestant Episcopal Church; Ruth I. Seabury, Joint Department of Evangelism, National Council of Churches, and Ruth Wick, executive director of the United Student Christian Council, at the recent meeting of the UCM National Committee in New York.

Council Personalities

Douglas N. Forman, M.D., represents the fourth generation of a missionary family whose record of service in India is one of the brightest pages in the annals of Christian service in that country. He is secretary of the National Council's Christian Medical Council for Overseas Work.

FORMAN

His maternal great grandparents, his grandfather, who founded Forman Christian College in Lahore, and his father, a medical missionary in Jullundur, gave lifetimes of service to India. Dr. Forman himself was for 20 years engaged in medical missionary work in Allahabad.

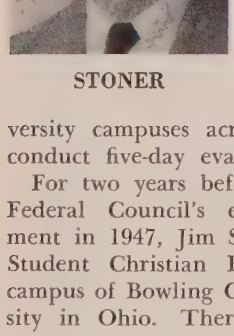
Born in Jullundur, Dr. Forman came to the United States to study at Wooster College, Wooster, O., and received his M.D. degree from the University of Pennsylvania Medical School in 1916. Following graduation, he served for two years with the U. S. Army Medical Corps.

In 1919 he went out to India to take charge of the work of dispensaries in Allahabad, established jointly by several of the city's Christian educational institutions. Under Dr. Forman's leadership, the center was one of the first in India to develop a staff of volunteer doctors to help charity and semi-charity patients, and to establish a committee of outstanding Indian laymen who assumed responsibility for its management and support. Returning to the U. S. in 1939, Dr. Forman was for three years resident physician at the Trenton, N. J., State Mental Hospital.

As Secretary since 1946 of the Christian Medical Council, a unit of the National Council's Division of Foreign Missions, Dr. Forman directs a comprehensive program of medical education, recruitment, counselling and special projects. Medical appointees for overseas service, furloughing missionaries and nationals are turning to the council in increasing numbers for help in selecting study courses and for advice on where they can best serve. The CMC also cooperates with the Student Volunteer Movement in a program of education and recruitment among college and medical and nursing students and is developing medical training courses for non-medical missionaries at various points in the U. S.

Now living in Montclair, N. J., Dr. Forman finds relaxation from his strenuous schedule in gardening or playing with his grandchildren.

The man who heads the National Council's University Christian Mission program is a six-foot former college athlete with an engaging grin, an informal manner and an enviable record of success in college student work.



STONER

As UCM director, *James Lloyd Stoner,* 34, supervises the program which sends teams of outstanding Protestant leaders to college and university campuses across the nation to conduct five-day evangelistic programs.

For two years before coming to the Federal Council's evangelism department in 1947, Jim Stoner directed the Student Christian Fellowship on the campus of Bowling Green State University in Ohio. There he developed a program unique in student work circles in that it combined the on-campus projects of eight different denominations and the YM and YWCA. Central to the program was the belief that it must have the active support and participation of campus leaders from a variety of organizations — student government, fraternities and sororities, the varsity stars and others — and not concentrate solely upon service to those already in church work.

Mr. Stoner is a native of Point Marion, in western Pennsylvania, and received his B.S. degree from Bethany College, Bethany, W. Va., in 1941. He was awarded a B.D. degree from Yale Divinity School in 1944. His wife, the former Janice Evans, was a fellow-student at Bethany.

On his present job Jim Stoner describes himself as "a local student worker traveling in disguise on a pullman." This bit of self-analysis underlines one of the program's basic philosophies and explains in part its large measure of success. Translated, it means that the UCM campus programs — last year there were 23 in 16 states — are hand-tailored to the campus served.

When not on the road traveling to campuses to set up or conduct a mission program, Jim Stoner relaxes at home in Mt. Vernon, N. Y., with his wife and five-and-a-half-year-old son, Tommy.

Louisa R. Shotwell, associate secretary of the National Council's Division of Home Missions, comes from the upstate New York town of Skaneateles, is a whiz at double crostics and scrabble, and loves to play the piano.

MISS SHOTWELL

But her first love is her work. And her job of interpreting the home missions program leaves very little time for anything else. Every phase of the work of the Division is grist for her mill. She writes magazine articles, makes speeches, helps plan mission study conferences, takes numerous field trips for research and survey, confers with endless numbers of people, serves on committees and represents the Division on executive groups of several organizations in the field of youth interests.

This year a large part of her work is concentrated on preparation for the Division's 1955-56 study program on Indian Americans. Last year, when there was a special emphasis on aid to Spanish-speaking peoples, she made a visit to Puerto Rico to study the rural coordination program there. Now her interests along that line are concerned with work with U. S. mainland churches in devising programs to meet the needs of the thousands of Puerto Ricans who come to our shores each year.

A graduate of Wellesley with majors in English and History, she received her M.A. from Leland Stanford University in California and taught English both in high schools and college. Returning to her home town, she worked as Registrar and Secretary to the President of Auburn Theological Seminary, now a part of Union Theological Seminary in New York. After the merger, she was for two and a half years Dean of Women at Hanover College, Hanover, Ind., and then for three years Head of Residence at Wilson College, Chambersburg, Pa. Her first full-time church job was as assistant to the pastor of First Presbyterian Church in Brooklyn, N. Y. In 1946, she joined the staff of the Home Missions Council, one of the constituent units of the National Council.

In spite of her demanding schedule with DHM, Miss Shotwell has managed to give time to the Religious Publicity Council, serving for a year as president of the national organization and for two years as president of the New York chapter.

Outlook

Looking Forward to Evanston

THE Assembly of the World Council of Churches, which is to convene in August on the campus of Northwestern University, Evanston, Ill., is the first of the great ecumenical meetings of our time to be held on American soil. We have heard of the memorable world-gatherings of the last half-century in other countries but none of them has taken place within our own borders. Those who have an historical interest have at least a dim knowledge of Edinburgh, 1910, when the concern for world missions launched the first in the ecumenical series, with its successors in Jerusalem, in Madras, and in Willingen, Germany. Some recall the "Life and Work" meetings in Stockholm in 1925 and in Oxford in 1937, and the sessions of the parallel movement, "Faith and Order," in Lausanne in 1927, in Edinburgh in 1937, and in Lund, Sweden, in 1952. Still fresh in our memories is the initial Assembly of the World Council, held in Amsterdam in 1948. But the Assembly in Evanston will be the first opportunity for American churchmen to be hosts to their fellow-Christians of other lands on a great ecumenical occasion.

The Evanston Assembly will bring together representatives of Christian churches from the whole world. At a time when mankind is more deeply sundered than ever before, a time when there is widespread cynicism about the possibility of there ever being "one world," Christians from every continent and from almost fifty different countries are meeting as members of one fellowship in Christ.

On the political level it is the United Nations which is the best symbol of our hope for a world-wide unity. On the spiritual level it is the World Council of Churches which is the best expression of unity. In the latter case the bond is a common faith in God and a common loyalty to Christ — the deepest ground of oneness in spirit and purpose that our world knows.

The representatives of the churches who converge upon Evanston will be separated in so many ways that the achievement of a common mind on concrete issues will be appallingly difficult. They will differ in language — three tongues will be officially used and many others informally. They will differ in ecclesiastical and theological traditions — all the way from the Coptic Church to the Quakers. They will differ in national cultures; think, for example, of the contrast between New York and an Indonesian village. They will differ in forms of social and economic organization and in political allegiances.

In the words of the Message of the National Council to our visitors from abroad, "Underlying all the things that divide is the oneness of our common relationship to the same Lord and Savior." Here is the ground on which everyone at Evanston will stand.

Two tasks, not easily combined, will confront the delegates at Evanston. The first is to maintain and deepen fellowship among the Christian churches of the world. The second is to bear witness, as unitedly as may be possible, to the meaning of Christ for our contemporary life. In this latter realm there will, of course, be divergent views, arising from differences in environment and experience and in the understanding of Christian truth and Christian duty. But even at points where agreement may not be possible spiritual fellowship within the one world-wide family of Christ can still prevail.

What Will the Churches Do?

THE National Council of Churches has hailed the Supreme Court's decision outlawing segregation in public schools as "a milestone in the achievement of human rights." The unanimous decision holds promise that some day the nation may have a non-segregated system of public education.

It requires no deep insight to realize that a system based on long-established tradition and deep convictions cannot be changed without tension and complications. It is a tribute to the increasing maturity of the American people that the scattered adverse reactions in states affected were limited to verbal denunciations, primarily from public officials who may or may not reflect a large body of opinion in their commonwealths. But as the National Council, in the statement adopted by the General Board, said: "The decision will test the good will and discipline of people in many communities."

Here is an opportunity for Christians to demonstrate the very spirit which challenged segregation—true human brotherhood. As the General Board suggests, let the law of neighborliness prevail to help relieve tensions that may develop in the community and make it less painful for law-abiding Americans to comply with the decree and enable children of all Americans to enjoy equal educational opportunities.

Christians may well have cause for rejoicing over this advance toward the creation of a non-segregated community. But inherent in the New Testament idea of the Church of Christ is a non-segregated church as well as a non-segregated community. The National Council, in a statement "The Churches and Segregation," adopted June 11, 1952, acknowledged that the pattern of segregation was more general in the churches in worship and fellowship than in public education.

The Supreme Court, sounding the death-knell for the segregated school system, has taken a forward step in achieving a non-segregated community. Within a fortnight of the decision there is evidence that the communions recognize the implied challenge to create a non-segregated church. As one example, the Presbyterian Church, U.S.A., called upon its congregations to offer membership "sincerely and personally to every individual without regard to race." Other communions are meeting as the OUTLOOK goes to press.

It is to be hoped that Christians will see that as quickly as possible their profession of faith in human brotherhood is put into practice by welcoming into full Christian fellowship all individuals regardless of race, in their churches across America.

A Conversation —

(*Continued from page 6*)

Union Theological Seminary, New York, and Dr. Nils Ehrenström of Sweden, director of the World Council study department. Dr. E. A. Payne, of England, is chairman of the Worship Committee, and Mr. Charles C. Parlin, of New York City, is chairman of press and broadcasting for the Assembly.

Northwestern University is providing facilities for almost all the meetings, and board and lodging, in campus dormitories, for official delegates, consultants and staff.

A "Committee of One Hundred" (It now includes more than 300,) Evanston residents is dealing with many local arrangements, including the housing of accredited visitors in private homes.

Councils of churches in ports of entry at which visitors from abroad will arrive are arranging for church representatives to meet the visitors and help them on their way. The visitors will also be met by guides in Evanston and Chicago, to see that each finds the registration office and his or her assigned residence.

From the National Council of Churches has already gone out an official message of welcome, incorporated in a small pamphlet for visitors with some brief information on the U. S. and its churches.

Welcoming overseas delegates as "members with us of the one body of Christ's people throughout the world," the message declares:

"We know that we have much to learn from many of you who in your Christian faith and discipleship have had insights and experiences different from our own. We are grateful for your loyal witness under adverse circumstances which we have never had to face."

In spite of the separations of language, nation, theological conviction, the message adds the hope that at Evanston, "even when we are speaking of our differences we shall be listening most of all for what the Holy Spirit is saying to the churches."

What are the results that may be expected from this once-in-a-lifetime meeting in the Midwest?

For one thing, the Assembly in its closing days will issue a "Message to the Churches," not binding on any of the member churches, but drawn up for voluntary study and action as they see fit. This message, like the message issued at Amsterdam, will be read and heard and felt in nations around the globe.

For another thing, the spirit of the Assembly will be carried long past Evanston by those who have participated — by the delegates, for one, some of whom will speak in Chicago churches on August 29, and many of whom will be on speaking tours to churches and seminaries after the Assembly is over. The National Council, as one example, plans a five-member team of Assembly speakers to tour the U. S. cities during the fall months.

And not only the delegates, but the ministers and church workers from the Ecumenical Institute, the general visitors who attend Assembly sessions, the readers and listeners elsewhere will receive and pass on some share, large or small, of what "the Holy Spirit is saying to the churches" as they gather prayerfully at Evanston.

Committee of Ten on Headquarters Location

Report Amended and Adopted by the

General Board of the National Council of Churches, Evanston, Ill., May 19, 1954

The Committee of Ten on headquarters location held a conference on headquarters on Thursday, March 18, 1954 in New York City. The general executives of the member denominations and the executives of their boards which are related to units of the National Council were informed of this conference and were asked to plan representation at the conference. Approximately seventeen member denominations were represented. The representatives of the member denominations in attendance at the meeting, with only one dissenting vote, recorded themselves as in favor of rescinding the "ten-year limitation" upon the Council's headquarters negotiations.

Recommended

In agreement with the advice of the conference of denominational representatives held on March 18, 1954, the Committee of Ten recommends that the General Board proceed at an early date to the selection of the permanent headquarters of the National Council of Churches, rescinding that part of the action of the General Board on June 11, 1952 looking toward a transitional period of ten years for such selection, and reaffirming the intention that, if the principal headquarters of the National Council of Churches is located in the East there shall be a major regional office in the Midwest, and if the principal headquarters of the National Council of Churches is located in the Midwest, there shall be a major regional office in the East.

The following action was also passed.

Voted that

1) **the Committee of Ten will report to the meeting of the General Board on May 18-19, 1954 that it had set up two special committees on location, one in New York and one in Chicago, to develop the best possible project for a headquarters in each city.**
2) **the Committee of Ten will report that these two committees have performed a useful function. They have convinced the Committee of Ten that the financing of the permanent headquarters in either city will be possible.**
3) **the Committee of Ten now feels ready to proceed to formulate a definite recommendation of the headquarters location city on the basis of the considerations originally agreed upon and in the light of an evaluation of these considerations.**
4) **the Committee of Ten intends to formulate this recommendation at its meeting on July 19.**
5) **after this recommendation has been formulated the Committee of Ten will invite the special committee on site in that city chosen, to present a specific proposal or proposals, including the following items: (a) a specific site; (b) a building or adjacent buildings adaptable to joint participation by the National Council of Churches and such member denominations and/or their boards as may so desire; (c) an estimate of cost of the project, including such special features as chapel, conference rooms, cafeteria, air conditioning, garage space, etc.; (d) method of financing; (e) the form of ownership and the vehicle through which the building would be operated; and (f) estimates as to the amount of needed staff housing, cost of proposed new staff housing, and, if possible, ways and means for its financing.**
6) **the Committee of Ten expects to submit a recommendation of the headquarters city, plus a specific proposal of a site and building in that city at the General Board meeting in September, 1954.**
7) **the Committee of Ten recommends that the General Board at its May 18-19, 1954 meeting record its intention to act on this recommendation at its September, 1954 meeting, and that the General Board hereby directs the Committee of Ten to submit, with its recommendation, supporting data on all the issues involved in the question of where the Couhcil's headquarters should be located, in the light of its ability to function best now and in the future.**

Following the Migrants and Their Children

THE first systematic effort to trace individual migrant families, in order to insure them continuous Migrant Ministry services, has just been initiated.

Church groups in five Texas towns are enrolling these families, using a post card system to register their names and Texas addresses, their next destination, the names and addresses of their children, and comments on their special health and educational needs. These cards are sent to state councils of churches to be sorted for Migrant Ministry units in the state, in advance of the migrants' arrival.

This new project was announced at the meeting of the National Migrant Committee on May 21 in New York, by Rev. William E. Scholes, Midwestern supervisor of migrant work for the National Council's Division of Home Missions.

It was also announced at the meeting that tens of thousands of children attending the vacation and Sunday schools of 26 Protestant denominations in this country will spend next year learning about the 2,000,000 migrants and their children who follow the crops.

A special study project for 1955, providing for concentration upon migratory workers, was announced by Miss Nina Millen of the National Council's Joint Commission on Missionary Education.

The Commission is now preparing film strips, story and picture books, slides and U. S. maps showing the three great migrant lanes, place mats and other graphic materials for the children to use.

There was consideration at the meeting of how the Protestant churches can, through their Migrant Ministry, help to foster the new U. S. Government plan for aiding the children of East Coast migratory families. Dr. Katherine Bain of the U. S. Children's Bureau, which functions under the U. S. Department of Health, Education and Welfare, reported that the plan calls for uniform health and education records in the states where the migrants linger to pick or process the crops. Children will carry travelling report cards recording health and schooling data, states will be notified ahead of their arrival, and other measures will be worked out to provide migrant children with some of the advantages assured to resident children in the ten states on the Eastern seaboard covered by the federal and intra-state plan.

Climate Favorable for Evangelism

BERLYN FARRIS

"TODAY'S climate for the evangelistic work of the churches is the most favorable we've had in America in the last 20 years," said Dr. Roy G. Ross, general secretary of the National Council, at a luncheon in New York last month in honor of the Council's new secretary of evangelism, Rev. Berlyn Farris, of Eugene, Ore.

Pointing out that the National Council believes "the task of evangelism to be at the very heart of its program," Dr. Ross expressed the hope that the Department of Evangelism which Mr. Farris is to administer would carry out four main objectives: (1) continue its specific activities, including its more than 20 different programs, (2) investigate further use of such new media as TV, (3) keep the Council and its 30 constituent communions "alive to the importance of the evangelistic task," and (4) enter into studies with Christians of other countries "toward a world-wide evangelistic emphasis."

Responding to the messages of greeting, Mr. Farris declared, "Evangelism cannot be carried on by a few experienced persons. Thousands of churchmen need to be trained in personal evangelism if we are to meet the needs of our day."

"A resurgence of spiritual energy can turn the tide of secularism," he said. "This tide will be turned by the hands of thousands of trained churchmen — and it's the task of evangelism to lead in that training."

Mr. Farris comes to the Department of Evangelism from the pastorate of the First Methodist Church in Eugene, Ore. He is well known on the West Coast as an interdenominational leader.

More than 75 leaders of evangelism, representing 30 denominations, attended the luncheon, at which Professor E. G. Homrighausen of Princeton Theological Seminary, department chairman, presided.

A systematic effort to determine "evidences of a real spiritual awakening in America" was recommended as a department project at the semi-annual meeting of the Board of Managers. Such a survey would attempt to answer other questions, such as: What is the state of health of the churches? Is our nation really turning to God?

A report submitted by the department's spiritual life committee pointed out that 92,500,000 or 59 per cent of Americans are now church members. This represented an increase last year of 4.1 per cent, as against a 1.5 per cent increase in population.

What is needed now, the report said, are "the facts regarding church attendance, prayer groups, stewardship, missionary giving, social action and laymen's interest in the total church program."

Other reports to the board meeting showed that 11 major passenger ship lines are now cooperating in the department's new passenger ship chaplaincy service; 89 seminary students and others will conduct a summertime ministry in 17 national parks this year, and a new program for "A Vacation with God" will be undertaken. The aim of the last is to stimulate and aid travelling vacationists to worship regularly as they would at home.

"National Vespers" to Have New Format

"National Vespers," the nation's second oldest religious program on network radio, will now be called "Pilgrimage" and will consist of a two-man discussion of spiritual questions on the minds of U. S. Protestants today. Very Rev. James C. Pike, Dean of New York's Cathedral of St. John the Divine, will conduct the 11-week summer segment of the series, discussing such questions as: Should the churches concern themselves with social action? How can racial segregation be eliminated from church life? The questioner for the summer series will be Rev. John Pyle, Protestant Episcopal chaplain for college work in the New York Diocese.

U. C. W. Urges H-Bomb Curbs

TO MAKE WORLD FELLOWSHIP TOUR—Mrs. James D. Wyker, (right), of Mount Vernon, O., president of United Church Women, will head an ecumenical team of church women on a global tour of countries where the annual World Day of Prayer is observed. Mrs. David Baker (left) of New York City, publications director of United Church Women, and editor of *The Church Woman*, will accompany the group. Threefold purpose of the mission—timed to coincide with season of next year's observance in February—will be to strengthen world Christian fellowship, to discuss problems of mutual concern to Christians of all nations, and to urge Christians women's groups overseas to be represented at UCW National Assembly in Cleveland, O., Nov. 7-10, 1955. Projected tour was announced at the annual meeting of the UCW Board of Managers, held Apr. 27-29 at Grand Rapids, Mich. Tour itinerary will include many of the 120 countries now participating in World Day of Prayer, which is sponsored by United Church Women in the U. S. and by the National Council's Division of Foreign Missions overseas.

IN a three-point statement reflecting Christian concern for world peace in a thermo-nuclear age, the Board of Managers of United Church Women has urged the U. S. Government not to conduct H-bomb experiments that "would endanger the lives or food supplies" of any peoples.

The U. S. should "persist in its determination not to initiate thermo-nuclear warfare," the statement said. The government should further "avoid unilateral decision to use atomic, hydrogen, cobalt or other weapons of mass destruction." And efforts should be continued through the United Nations Disarmament Commission "to achieve an enforceable system of general disarmament."

The board took its stand on the issue at its annual meeting at the end of April, at Grand Rapids, Mich. Empowered to speak for the organization as a whole, it urged the 10,000,000 members of nearly 2,000 affiliated state and local councils of church women to: study proposals for the "constructive use of atomic energy," to help form public and government opinion, and to "pray unceasingly that our leaders may seek to know and do the will of God."

President Eisenhower was commended by the group for his recent proposal that an Atomic Energy Agency be created under the U.N. that would encourage diversion of atom power from war to peace uses.

In a related action the board approved and sent to the Christian women of Japan a message of sympathy and concern over the "unforeseen effects of recent hydrogen bomb tests in the Pacific." The letter, addressed to the Women's Commission of the National Christian Council of Japan, referred specifically to the damage caused to the Japanese fishing industry by recent blasts. "We want you to know," the message continued, "that we have asked our government to encourage, through the United Nations, the use of atomic energy for the betterment of living standards in all countries." The communication was signed by Mrs James D. Wyker, the president of United Church Women.

At its business session, the board also set the time and place of the next UCW National Assembly as November 7-10, 1955, at Cleveland, O. For the first time, representatives from the 120 countries cooperating in the World Day of Prayer observance will be urged to attend.

In another action, the board approved a special nationwide campaign plan to organize 1,000 new local councils of church women before the 1955 Assembly.

The Student Story

(*Continued from page* 15)

Dr. Johnson, general secretary, reported that a staff of 19 persons, including missionaries and students from overseas, as well as SVM staff members, visited a total of 224 campuses in 35 states. The board also heard a report that 30,000 copies of the 1954 edition of the Movement's annual publication, "Christian Horizons"—the only comprehensive listing of missionary opportunities available through 60 boards and agencies—were distributed this year, the highest number in its history. The Movement, one of the nation's oldest ecumenical student organizations, is a unit of the National Council. SVM chairmen are Dr. E. Fay Campbell, general secretary of the Division of Christian Higher Education of the Presbyterian Church, USA, and Miss Frances Charrier, a student at Union Seminary, New York, and a member of the Congregational Christian Church.

University Christian Mission. The UCM student evangelistic programs reached more than 83,000 students on 23 university campuses during the past year, Dr. Arthur L. Kinsolving, UCM National Committee chairman, reported at the annual meeting of that group on May 13. The teams of Protestant leaders who conducted five-day campaigns on the campuses have made "a significant contribution to religion in higher education," Dr. Kinsolving declared. He said this year's program had been particularly characterized by an increased interest in religion on the part of university faculty members and administrative officials. Next year visits are planned on 20 campuses in 16 states, and 65 persons have already accepted invitations to participate, according to Rev. James L. Stoner, director. The UCM is jointly sponsored by the United Student Christian Council and by the Commission on Christian Higher Education and the Joint Department of Evangelism of the National Council of Churches.

Our Nation Needs "Graduates Who Think"

DR. MARJORIE REEVES
of England

KEYNOTER at the first Quadrennial Convocation of Christian Colleges, to be held at Denison University, Granville, O., June 20-24, will be Dr. Marjorie Reeves, vice-principal of St. Anne's College, Oxford, England. Dr. Reeves is lecturer in mediaeval history in the University and an acknowledged leader among Christian intellectuals concerned about religion in higher education. Her address at the opening of the Convocation will be "The Christian College in the Western Educational World" and her closing address on "The Christian in Education." "In a world threatened by atom and thermo-nuclear bombs, the relation of the Christian college to the scientific world is sufficiently relevant to bring to the convocation William G. Pollard, director, Institute of Nuclear Studies, Oak Ridge, Tenn., recently ordained as a Protestant Episcopal clergyman. He will share a general session program with Irwin Miller, industrialist, of Columbus, Ind.

Dr. Roy G. Ross, general secretary of the National Council of Churches, and Theodore A. Distler, president of Franklin and Marshall College, Lancaster, Pa., and executive director-elect of the Association of American Colleges, will speak on the relationship of the college to the Christian church and to education in America.

The Far Eastern point of view will be represented by M. M. Thomas of Trivandrum, India, vice-chairman of the World's Student Christian Federation and convener of its University Commission in Asia.

A panel made up of representatives of college presidents, as well as faculty, students and religious leaders, will discuss "The Christian College as a Christian Community," following an address on the subject by Dr. Howard F. Lowry, president of Wooster College, Wooster, O. Other speakers will be Dr. Albert C. Outler, Southern Methodist University, Dallas, Tex., on "The Theological Basis for Protestant Christian Higher Education" and Dr. Robert L. Calhoun, Yale Divinity School, New Haven, Conn., on "Christian Vocation on the College Campus."

Dr. Kenneth I. Brown, former president of Denison University—now executive director The Danforth Foundation, St. Louis, Mo.,—will deliver the sermon at the opening worship session, which will be led by Dr. Joseph Sittler, of Chicago Lutheran Theological Seminary, Maywood, Ill. Dr. Royal F. Humber, of Eureka College, Eureka, Ill., will direct evening prayers.

In discussing the purpose of the convocation, Dr. John O. Gross, chairman of the National Council's Commission on Christian Higher Education, which is sponsoring the convocation, said that it would be "to demonstrate to the educational world and to our free society the continuing significance of the Protestant Christian college to the social and political life of the nation and of the world." Dr. Gross believes that unrestricted academic and religious freedom enables the Christian college to make a distinctive contribution to the nation's need for "graduates who think."

It is expected that there will be more than 1,200 delegates including 150 college presidents, as well as faculty, students, trustees and religious leaders, present at the five-day sessions. They will represent some 250,000 students and 12,500 faculty from the 40 Protestant denominations with which these 450 Christian colleges are related.

Dr. Raymond F. McLain, general director, National Council's Commission on Christian Higher Education, will be general director of the convocation. Other officials include: *Seminary Chairman*, Dr. Harlie L. Smith, president, Board of Higher Education, Disciples of Christ; *Section Chairman*, Dr. Hunter B. Blakely, secretary, Division of Higher Education, Presbyterian Church in the U. S.; *Arrangements Chairman*, Dr. Ronald V. Wells, executive director, Division of Secondary and Higher Education, American Baptist Convention.

DISCUSSING CHRISTIAN CONCERNS IN AREA OF ECONOMIC LIFE—Pictured above are key personalities, lay and clerical, who took part in the semi-annual meeting and fellowship luncheon of the general committee of the National Council's Department of the Church and Economic Life, April 23, in New York.

At top, right, Charles P. Taft, Cincinnati, O., department chairman who presided, discusses "ethical considerations in a national farm policy" with John H. Davis who spoke on the topic to 100 attending the luncheon. Mr. Davis, assistant secretary of agriculture and a department committee member, cited ethical problems involved in such farm-related questions as seasonal and imported labor, surpluses, balance of income between producers and handlers as making it "evident that church people need to be alert to what happens on the farm."

Pictured below are three leaders who delivered field reports on educational progress on denominational and local interdenominational levels. From left to right: Rev. Raymond Spoerri, executive secretary of the Cleveland Church Federation; Miss Thelma Stevens, New York, executive secretary, Woman's Division of Christian Service, The Methodist Church, and Dr. Clifford J. Earle, Philadelphia, director of social education and action, Board of Christian Education, Presbyterian Church, U.S.A.

Tiny Chapel at "297" Has Filled a Need

For some 14 years there has been a daily chapel service in the little chapel at 297 Fourth Avenue, New York, from October through May, Monday through Friday. On special occasions all the divisions and departments of the Council come together in a nearby church.

Not long after the Federal Council of Churches moved to 297 Fourth Avenue Rev. Deane Edwards, then executive secretary of the Commission on Worship, conceived the idea of a daily office chapel service which would provide a brief period of meditation and worship and would also be a demonstration of the possibilities of worship services for small groups. The late Mrs. John Sherman Hoyt made this dream come true by donating furnishings for the chapel.

Mr. Edwards' basic idea, which has been followed ever since, was that there should be no set form for the services. While most of them include a hymn, prayer, Bible reading, and a brief talk, the leader makes his (or her) own choice. On occasion there are hymn services, readings from the poets or other religious literature, liturgical services, and at least one meeting of the Friends' type.

Anton Mickelsen, a Presbyterian layman who works in the treasury department of the National Council, leads a typical noonday service in the little chapel at "297."

Down through the years the speakers have included notables from the boards and committees of the Federal Council and the National Council, as well as staff executives, but many services are conducted by lay employes. Anyone willing to do so is asked to participate. They come from all the departments of the Council and from all ranks in the departments. Among the striking services that stay in one's memory have been some by people doing very modest tasks, who brought a fundamental message to the group. Talented musicians on the staff have enriched the service from time to time.

—Inez M. Cavert

Christian Social Welfare

(*Continued from page* 13)

responsibility to vote, to be active in the political party of his choice to express his views to elected officials, to hold office himself, if need be, is following the commandment to love his neighbor, said Dr. Arthur S. Flemming, of Washington, D. C.

What some local church people are doing along that line was described by Rev. William D. Powell, general secretary of the Philadelphia Council of Churches, and by Miss Esther Stamats, director of Christian Social Relations for the National Council's General Department of United Church Women.

Philadelphia churches, working through their local council, have helped secure a city fair employment practices ordinance, helped introduce changes in health practices and housing, and worked for better laws affecting children.

Church women, in hundreds of interdenominational councils across the country, have been working for slum clearance, fair employment practices, community facilities for the underprivileged, and scores of other civic projects, Miss Stamats said.

Interdenominational groups are giving direct service in social welfare, as well as participating in community action, it was stressed at a meeting of social welfare directors from local councils of churches. Their activities included chaplaincy services, work with juvenile courts, marriage counselling and education, referral services and recreation for older people.

A further step in coordinating church welfare in cities was proposed by Rev. Donald L. Benedict, one of the group ministry of New York's famous interracial, interdenominational East Harlem Protestant Parish.

Calling for a "common strategy on the part of denominations" to meet the needs of city slums, Mr. Benedict pointed out that "any real attack on the forces of secularism" in slum areas must include an attack upon social evils such as tenement housing and narcotics. Such an approach, he declared, needs churches with a joint budget, joint programming and "some sense of joint responsibility for their neighborhood."

Mr. Benedict urged the formation of a joint board by denominations which would pool their funds for a "serious attack on the problems of churching inner city areas in ten major cities." Mr. Benedict is currently planning a parish program for Cleveland, similar to that in East Harlem, and a third such enterprise is already under way in Chicago.

Some other problems of church welfare work were raised by Dr. William J. Villaume, executive director of the National Council's Department of Christian Social Welfare.

Both Dr. Villaume and Mr. Leonard Mayo, chairman of the department and director of the Association for the Aid of Crippled Children, reported on the research work now under way in preparation for the 1955 National Conference on the Churches and Social Welfare, which will be held in Cleveland, O., under the auspices of the department and the National Council's Division of Home Missions.

Current studies are seeking to find the "extent, character and nature of church-related social welfare activities in this country," Mr. Mayo reported.

In addition to ascertaining the extent of Protestant and Orthodox social work, Dr. Villaume said, the survey will also raise such questions as the following: the role of church agencies in relation to community chests; the financial relation of church agencies, especially hospitals, to government; and the problem of whether church agencies render distinctive service, as an expression of the Christian ethic, or whether church welfare funds might be more effectively used in supporting non-sectarian community agencies.

Ambassadors of Good Will

FOR the first time since World War II, visiting British clergymen participating in the annual summer xchange of U. S. and British preachers vill travel as far west as California to peak to American church-goers. Most vill also occupy pulpits in wider areas f the Midwest than ever before, as the roject enters its 28th year.

"Increasingly this undertaking is recognized as a significant contribution to better understanding between nations as well as between churches," declared Dr. Robbins W. Barstow, executive director of the National Council's Department of Ecumenical Relations. The cooperative plan is administered jointly by the British Council of Churches overseas and the National Council of Churches in this country.

Twenty preachers in all will participate in the 1954 program, ten in the U. S. and ten in Great Britain, Dr. Barstow said. The British visitors will speak before local church and church council groups, and national and regional conference sessions in virtually all states of the Midwest. They will attend the Second Assembly of the World Council of Churches at Evanston, Ill., August 15-31, as representatives of their home church bodies. Many of the "church ambassadors" from the U. S. to Britain, who will preach in pulpits in England, Scotland and Wales, will return earlier than in past years to attend the same meeting.

British and American Appointments

The ten American clergymen appointed to visit Britain this summer are:

Dr. John Sutherland Bonnell, Fifth Avenue Presbyterian Church, New York, N. Y.

Dr. H. R. Brennan, St. Mark's Methodist Church, Rockville Centre, N. Y.

Dr. W. M. Holl, First Lutheran Church, Johnstown, Pa.

Dr. Gerald E. Knoff, Executive Secretary, Division of Christian Education, National Council of Churches, New York, N. Y.

Dr. David E. Molyneaux, First Presbyterian Church, Flint, Mich.

Dr. William E. Montgomery, Presbyterian Church, Glens Falls, N. Y.

Dr. Lloyd H. Rising, First Methodist Church, Pittsburg, Kans.

Dr. Gerald Watkins, Lake Avenue Baptist Church, Rochester, N. Y.

Rev. Ben F. Wyland, Executive Secretary, United Churches of Greater St. Petersburg, St. Petersburg, Fla.

Dr. G. M. Gibson, Professor of Preaching at McCormick Theological Seminary, Chicago, Ill.

The ten British visitors are:

Rev. Canon S. L. Greenslade, head of the divinity department of Durham University, Durham, England.

Rt. Rev. Frank Woods, Bishop-Suffragan of Middleton, Diocese of Manchester, England.

Rev. Canon A. W. Eaton, vicar of St. Peter's, Leicester, England.

Rev. Dr. William J. Baxter, Dowanhill Parish Church (Church of Scotland), Glasgow, Scotland.

Rev. Dr. L. G. Champion, principal of Woodland Road Baptist College, Bristol, England.

Rev. Dr. John Trevor Davies, Richmond Hill Congregational Church, Bournemouth, England.

Rev. E. Clifford Urwin, minister of the Methodist Church of Great Britain.

Rev. Leslie Davison, Methodist district chairman, Wolverhampton, England.

Rev. J. M. Richardson, Trinity Presbyterian Church, Bath, England.

Rev. J. R. Boyd, Great Victoria Street Presbyterian Church, Belfast, Ireland.

The members of the American Advisory Committee for the interchange project are: Dr. John Sutherland Bonnell, Dr. Harry N. Holmes, Professor W. Russell Bowie, Dr. George Walker Buckner, Dr. Fred P. Buschmeyer, Dr. Samuel McCrea Cavert, Dr. Henry Smith Leiper, Dr. Robert J. McCracken, Dr. George P. T. Sargent, Dr. Ralph W. Sockman, Dr. Charles D. Trexler and Rt. Rev. Edward R. Welles.

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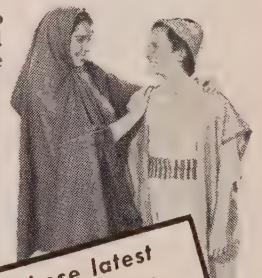

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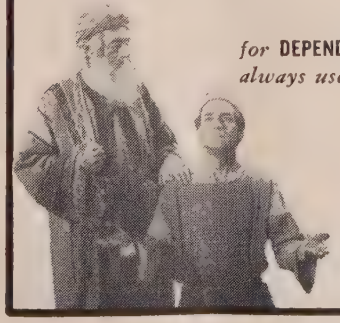

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New Year — Chinese Style

(*Continued from page* 11)

ing in an area where communist influence is strong.

When Dr. Shih became pastor, both the church and the mission, which was founded by the American Sunday School Union in 1896, had been closed for six months. In June 1946 the Chinese Church had separated itself from the mission because its members considered themselves capable of conducting independent services. The accomplishment of unifying the boards of trustees of the two organizations is described by Dr. Shih as "a miracle."

Differences of opinion, at first serious, between the 17 trustees of the mission and the seven trustees of the Chinese Church were patiently and slowly overcome through discussion and prayer. The two boards were united under the leadership of a Caucasion president. Today the president of the board of trustees is Chinese.

The interdenominational board of the Chinese Church today is composed of 4 Methodists, 1 Episcopalian, 2 Presbyterians, 4 Congregationalists, and 4 Baptist representatives from Caucasion churches, and 10 members and representatives of the Chinese Church.

Although many who would become Christian are forbidden by a powerful older generation, the church is nevertheless winning a number of young people to Christ. To meet the recreation problem, common to young and old, the church hopes to provide a unit, including a gymnasium and swimming pool, for the community.

Although the door for missions is closed in China, visitors to the Chinese Christian Church of New England in the "Year of the Horse" will find its door open daily to those of any race who seek to learn more about Jesus.

Food Shipments Overseas Increase Substantially

More than 178,000 pounds of seed corn, 270,000 pounds of rice and 900 pounds of vitamin pills were among the total of more than three and a half million pounds of food gifts sent by American churches last year to the needy overseas. The contributions given through CROP—the Christian Rural Overseas Program, an interdenominational agency of Church World Service—had a total value of $839,338. These figures represent "a substantial increase over the past three years" according to CROP's annual report, issued recently.

Goods contributed also included 17 million pounds of government surplus dried milk, butter and cheese for which CROP paid all inland freight, at a cost of more than $82,000. Most of the food went to distress areas in Europe and Asia and was also used for emergency relief among victims of floods in Holland, England, India, Japan and Italy, and of the Pusan and Hong Kong fires and the Greek earthquakes.

In Greece, for example, 263,000 pounds of food, including shipments now en route, will eventually be used for relief of victims of the quake, which is the second severe one in Greece in less than a year. Supplies are being distributed on the site of the quake by teams of relief workers under the supervision of the local Inter-Church Committee of the Greek Orthodox Church and the Evangelical Churches.

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EVERY CHRISTIAN A LEADER

Lay leadership training should be broadened to include all church members, not merely confined to instructing volunteer Sunday school teachers, declared Dr. A. L. Roberts, general director of the National Council's Commission on General Christian Education, at a recent conference at Schwenksville, Pa.

The 70 denominational executives and lay consultants in leadership training who attended the five-day meeting urged more on-the-job training, extension of guidance service to local churches, and more training of local pastors and church officers. It was felt that less stress should be laid on earning course credits and more on overall preparation of trainees.

Among the 18 denominations with 25,000,000 members represented at the conference, it was reported that 219,000 credits were issued in standard leadership training courses last year. More than 5,000 workers were enrolled in laboratory work and 877 clinics and similar projects were carried out in local churches. Many church bodies maintain loan libraries with source books on leadership education, and 8,262 worker conferences were sponsored by churches.

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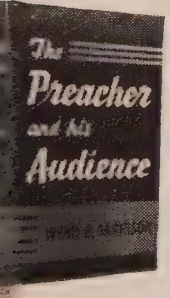

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No Other Gods, *Wilder Penfield,* Little, Brown & Co., Boston, Mass., $3.50.

The Inner Splendor, *L. L. Dunnington,* The Macmillan Co., New York, N. Y., $2.75.

Thoughts About Life, *Felix Friedberg,* Philosophical Library, New York, N. Y., $2.50.

The Inspirational Reader, *William Oliver Stevens,* compiler, Doubleday & Co., Inc., Garden City, N. Y., $3.50.

Preaching, *Walter Russell Bowie,* Abingdon Press, Nashville, Tenn., $2.75.

The Rise of Methodism, *Richard M. Cameron,* Philosophical Library, New York, N. Y., $4.75.

In Their Light We Walk, *G. Curtis Jones,* Bethany Press, St. Louis, Mo., $2.75.

A Pocket Full of Seeds, *Harold L. Lunger,* Bethany Press, St. Louis, Mo., $2.50.

A Journey into Faith, *Thomas S. Kepler,* Abingdon Press, Nashville, Tenn., $2.50.

The Transformation of the Scientific World View, Karl Heim, Harper & Bros., New York, N. Y., $3.50.

Love, Power and Justice, *Paul Tillich,* Oxford University Press, New York, N. Y., $2.50.

Christian Teaching in the Churches, *John Q. Schisler,* Abingdon Press, Nashville, Tenn., $2.50.

Life, Faith and Prayer, *A. Graham Ikin,* Oxford University Press, New York, N. Y., $2.50.

Against the Stream, *Karl Barth,* Philosophical Library, New York, N. Y., $3.75.

The Golden Book of Immorality, *Thomas Curtis Clark* and *Hazel Davis Clark,* editors, Association Press, New York, N. Y., $2.50.

The Way, the Truth and the Life, *J. R. Macphail,* Oxford University Press, New York, N. Y., $3.50.

The True and Lively World, *James T. Cleland,* Charles Scribner's Sons, New York, N. Y., $2.50.

You Can Conquer, *Clarence E. Macartney,* Abingdon Press, Nashville, Tenn., $2.00.

This Do and Live, *Roy M. Pearson,* Abingdon Press, Nashville, Tenn., $2.00.

The Christian View of Sexual Behavior, *W. Norman Pittenger,* Seabury Press, Greenwich, Conn., $1.50.

The Easter Book, *Francis X. Weiser,* Harcourt, Brace & Co.

The Mind Alive, *Harry* and *Bonaro Overstreet,* W. W. Norton & Co., New York, N. Y., $3.75.

I Protest, *G. Bromley Oxnam,* Harper & Bros., New York, N. Y., $2.50.

Near to the Heart of God, *Cleland B. McAfee* and *Katherine McAfee Parker,* Bobbs-Merrill, Inc., Indianapolis, Ind., $1.75.

Fear Not! *Henry Irving Louttit,* Seabury Press, Greenwich, Conn., $1.75.

Power for Life's Living, *Arnold H. Lowe,* Harper & Bros., New York, N. Y., $2.50.

Dig or Die, Brother Hyde, *William J. Hyde,* Harper & Bros., New York, N. Y., $3.00.

Through the Gospels to Jesus, *Dwight M. Beck,* Harper & Bros., New York, N. Y., $5.00.

That Immortal Sea, *Leslie D. Weatherhead,* Abingdon Press, Nashville, Tenn., $2.50.

An Adventure with People, *Ferris E. Reynolds,* Christian Education Press, Philadelphia, Pa., $1.50.

Under Three Flags, *Stephen Neill,* Friendship Press, New York, N. Y., $2.00.

A Right Judgment in all Things, *Austin Pardue,* Seabury Press, Greenwich, Conn., $3.25.

Religion and Human Behavior, *Simon Doniger,* editor, Association Press, New York, N. Y., $3.00.

People's Padre, *Emmett McLoughlin,* Beacon Press, Boston, Mass., $3.95.

Work and Vocation, *John Oliver Nelson,* editor, Harper & Bros., New York, N. Y., $2.75.

Jew and Greek, *Dom Gregory Dix,* Harper & Bros., New York, N. Y., $2.50.

The Christian Mission in Our Day, *Kenneth Scott Latourette,* Harper & Bros., New York, N. Y., $2.50.

Spanish-Speaking Groups in the United States, *John H. Burma,* Duke University Press, Durham, N. C., $4.00.

The Song of Ruth, *Frank G. Slaughter,* Doubleday & Co., Garden City, N. Y., $3.75.

The Apocrypha, Bridge of the Testaments, *Robert C. Dentan,* Seabury Press, Greenwich, Conn., $2.25.

The Gospel According to Mark, *Ernest Trice Thompson,* John Knox Press, Richmond, Va., $2.95.

Man and God in the City, *Kenneth D. Miller,* Friendship Press, New York, N. Y., $2.00.

The Prayer of the Church Universal, *Marc Boegner,* Abingdon Press, Nashville, Tenn., $1.75.

Christianity, Communism and History, *William Hordern,* Abingdon Press, Nashville, Tenn., $2.50.

Peace and Power Within, *Willard L. Russell,* Prentice-Hall, Inc., New York, N. Y., $3.95.

Look at the City, *Janette Harrington,* Friendship Press, New York, N. Y., $2.00.

Jeep Tracks, *Helen L. Bailey,* Friendship Press, New York, N. Y., $1.00.

Christianity in Education, *Martin Hegland,* Augsburg Publishing House, Minneapolis, Minn., $1.75.

Secularism A Myth, *Edwin E. Aubrey,* Harper & Bros., New York, N. Y., $2.50.

Free Churches and Christian Unity, *Marion J. Bradshaw,* Beacon Press, Boston, Mass., $3.50.

The New Bible Commentary, *Francis Davidson,* editor, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., $7.95.

A Half Century of Union Theological Seminary, 1896-1945, *Henry Sloane Coffin,* Charles Scribners Sons, New York, N. Y., $2.50.

The Nature of Christian Worship, *J. Alan Kay,* Philosophical Library, New York, N. Y., $2.50.

The Righteousness of God, *Gordon Rupp,* Philosophical Library, New York, N. Y., $7.50.

How to Attend a Conference, *Dorothea F. Sullivan,* Association Press, New York, N. Y., $1.00.

The Apostle Paul, *Olaf Moe,* Augsburg Publishing House, Minneapolis, Minn., $4.75.

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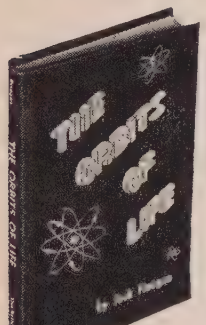

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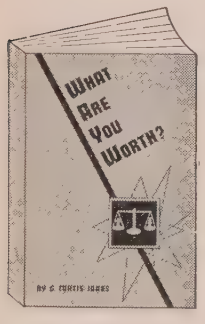

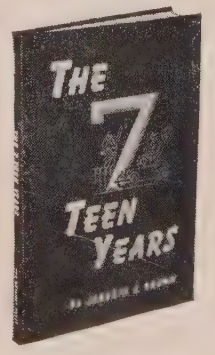

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Edited by RUTH ROUSE and STEPHEN CHARLES NEILL, Westminster Press, Philadelphia, 846 pages, $9.00.

This book is a magnificent achievement. We now have, for the first time, a comprehensive and definitive account of the influences and forces which since the Reformation have been moving toward a more united Church.

The volume represents seven years of continuous work on the part of an able and devoted group of collaborators brought together under the auspices of the Ecumenical Institute. The project was made possible by a generous grant from the Association for the Promotion of Christian Unity, Disciples of Christ. The editorial work was entrusted to Miss Ruth Rouse, a veteran ecumenical leader. After the first years, Dr. Stephen Charles Neill, formerly bishop of Tinnevelly, India, became associated with her as co-editor. Their work is both a monument of scholarship and a contribution of the first order to Christian cooperation and unity on a world-wide scale.

The term "ecumenical movement" may be used in two different senses. Sometimes it signifies the modern projects of an interdenominational and international character which have culminated in the World Council of Churches. In this sense the beginning is conveniently dated as 1910, when the World Missionary Conference was held in Edinburgh. More than half of the present volume deals with this period. But behind this recent development lie efforts at unity covering many centuries. The "ecumenical movement" in this broader and vaguer sense is the subject of the first part of the book.

There is an introduction by Bishop Neill briefly reviewing the record both of division and of quest for unity in the Church from the beginning of its life, including the first great schism,—that between the East and the West. The first major section written by John T. McNeill, recently retired as professor of Church History at Union Theological Seminary, is a masterful survey of the attitudes of the Reformers toward the unity of the Church and their efforts in its behalf. The following chapter, from the pen of Professor Martin Schmidt of Berlin, deals with varieties of ecumenical approach among the churches of Europe in the 17th and 18th centuries. Professor Norman Sykes of Cambridge University provides a similar review of trends in Great Britain during this period. Dean Georges Florovsky of St. Vladimir's Seminary appraises the whole course of Eastern Orthodox history down to 1910 from the standpoint of ecumenical concern.

Coming to the 19th century, readers of the OUTLOOK will especially appreciate the well-balanced and perceptive treatment of movements for federation or for union in America by Professor Don Yoder of Franklin and Marshall College. Father H. R. T. Brandreth of St. George's Church (Anglican) in Paris describes various approaches of other churches toward each other in the same century. Miss Rouse analyzes the contribution of voluntary movements like the Evangelical Alliance, the Christian Student Movement, and the Christian Associations.

This brings us down to the beginning of our own century and the origins of the ecumenical movement as we now know it. Professor Kenneth S. Latourette of Yale presents a careful narrative of the Edinburgh Conference of 1910 and of the steps that led to the formation of the International Missionary Council in 1921. Canon Tissington Tatlow of Canterbury Cathedral traces the history of the Faith and Order movement. Dean Nils Karlstrom of the Church of Sweden renders a parallel service for the Life and work movement. Bishop Neill contributes a chapter on plans of church union in all parts of the Christian world during the decades since 1910 and Miss Rouse reviews various developments in cooperation and federation.

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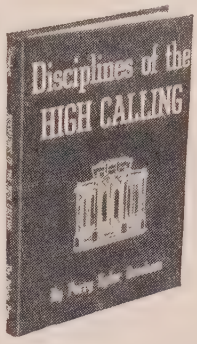

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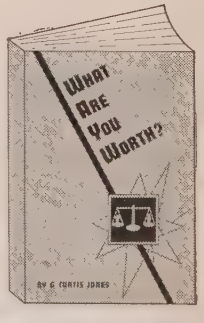

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BOOKS

(*Continued from page 27*)

Two chapters of special interest, dealing with matters on which most Protestants are ill-informed, have to do with the position of the Eastern Orthodox Churches and of the Roman Catholic Church with reference to the ecumenical movement. The first of these comes from Dr. Nicholas Zernov, well-known Orthodox scholar; the second, from Canon Oliver S. Tomkins, for several years the secretary of the Faith and Order Commission.

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—SAMUEL MCCREA CAVERT

A Symphony of the Christian Year

By RANDOLPH CRUMP MILLER, The Seabury Press, Greenwich, Conn., $3.25.

Randolph Crump Miller is Professor of Religious Education at Yale Divinity School. The book is a series of sermons which he preached in St. Albans Episcopal Church, Albany, Calif., when he was rector there, previous to coming to Yale in 1952.

It should be noted that this not an attempt to interpret the Christian Year from the viewpoint of its history and its basic philosophy, as was "The Story of the Christian Year" by George M. Gibson. It is rather a sermonic movement through the Year, with messages for the important Sundays and a correlation of them into a "symphonic" whole. It should be noted, also, that the book has the Episcopal background, and will probably be most useful in that church.

Perhaps its most significant feature is the place which it gives to the new days which have been incorporated into the Christian Year under the pressure of contemporary needs, such as Race Relations Sunday, Mother's Day, Labor Sunday, World-Wide Communion Sunday, and Reformation Day.

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—DEANE EDWARDS

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Harcourt, Brace and Co., New York, $3.75.

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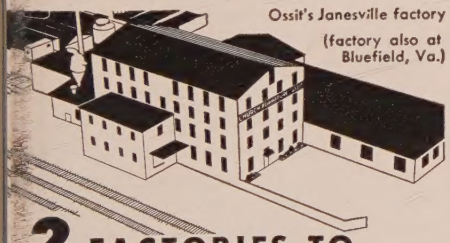

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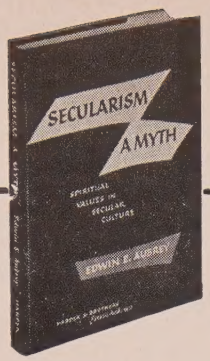

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BOOKS

(*Continued from page 29*)

amine the climate of Catholic opinion and attitudes in American culture, its strengths and weaknesses." The articles appeared serially in *The Commonweal,* one of the best edited of contemporary American journals.

With two exceptions, the writers of the essays are Catholic laymen. The two non-Catholics — Reinhold Niebuhr and Will Herberg — present friendly but frank critiques of American Catholicism from a Protestant and a Jewish viewpoint, respectively. They raise some of the major philosophical and political questions that are troubling non-Catholics as they contemplate the widespread influence of the Catholic Church in America.

The other 15 contributors have undertaken an objective examination of Catholic policies in relation to the common secular concerns of all citizens. The book is equally impressive for a resolute defense of the faith and for the candor and insight with which criticisms leveled at the Church are faced and weighed. It is an extraordinary example of self-criticism on the part of a religious group.

With regard to the use of political "pressure" — one of the major criticisms directed at Catholicism — William P. Clancy of *Commonweal* explains Catholic opposition to the autonomous, wholly secularized state which fosters "the modern counterreligion of democratic absolutism." In such a state religion "may be tolerated with a certain degree of enlightened benevolence," but any attempt by religion "to go forth from the sacristy, to make its voice heard in public affairs, any real challenge, in short, that it may offer to the State, must be resisted." The writer, however, warns against the too frequent exercise of Catholic pressure "without reference to the historical, cultural, and political framework in which it must operate — the framework of a pluralist-liberal American society."

With typical incisiveness John Cogley of *Commonweal* attacks the central problem, the relation of Catholicism to American democracy. He points out that some Catholic theorists who resent the implication that Catholicism opposes religious liberty nevertheless give support to the "Catholic State" idea and to religious intolerance abroad.

Catholics, Mr. Cogley says, "frankly subscribe to an ecclesiasticism that is nondemocratic." Democracy is regarded as not relevant to ecclesiastical structure or government. But, in common with his colleagues in this symposium, he espouses democracy in the secular order, including the maintenance of religious liberty.

The symposium includes informing and provocative discussions of Catholic separatism; the relation of clergy and laity; Catholic political activities, including isolationist propaganda; Catholic policy and practice with respect to education; Catholics and social reform; Catholic participation in scientific, literary and other cultural pursuits; and, finally, a "European view of Catholic extremists." In a time of accentuated conflict between religious groups in America, the importance of this *Commonweal* symposium can scarcely be exaggerated.

—F. ERNEST JOHNSON*

Rural Preaching

By EDWARD K. ZIEGLER, Fleming H. Revell Co., Westwood, N. J., $2.00.

One of the encouraging elements in church life today is the growing interest in the rural church. This trend is gradually producing a library of books addressed to this area of Christian activity, in which the needs, the opportunities and the techniques of the rural ministry are discussed.

The volume by Dr. Ziegler is a worthy addition to this library. He writes out of a long experience in the rural church, in which he was brought up and with which he has been associated in various capacities for many years. He is a member of the Church of the Brethren. His ministry has included service in village churches in India, pastorates in America, college teaching, and now the secretaryship of evangelism for his denomination, which has a high percentage of rural churches.

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— DEANE EDWARDS

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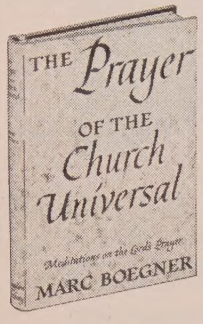

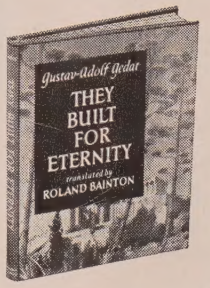

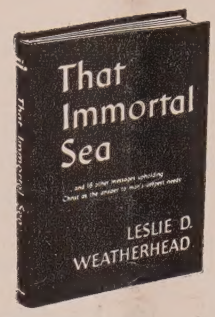

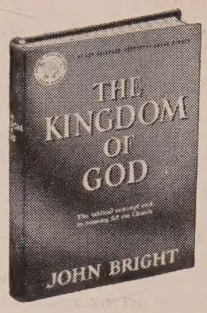

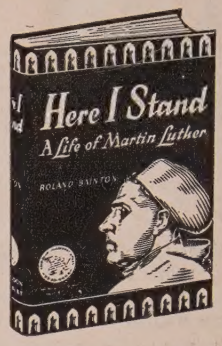

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